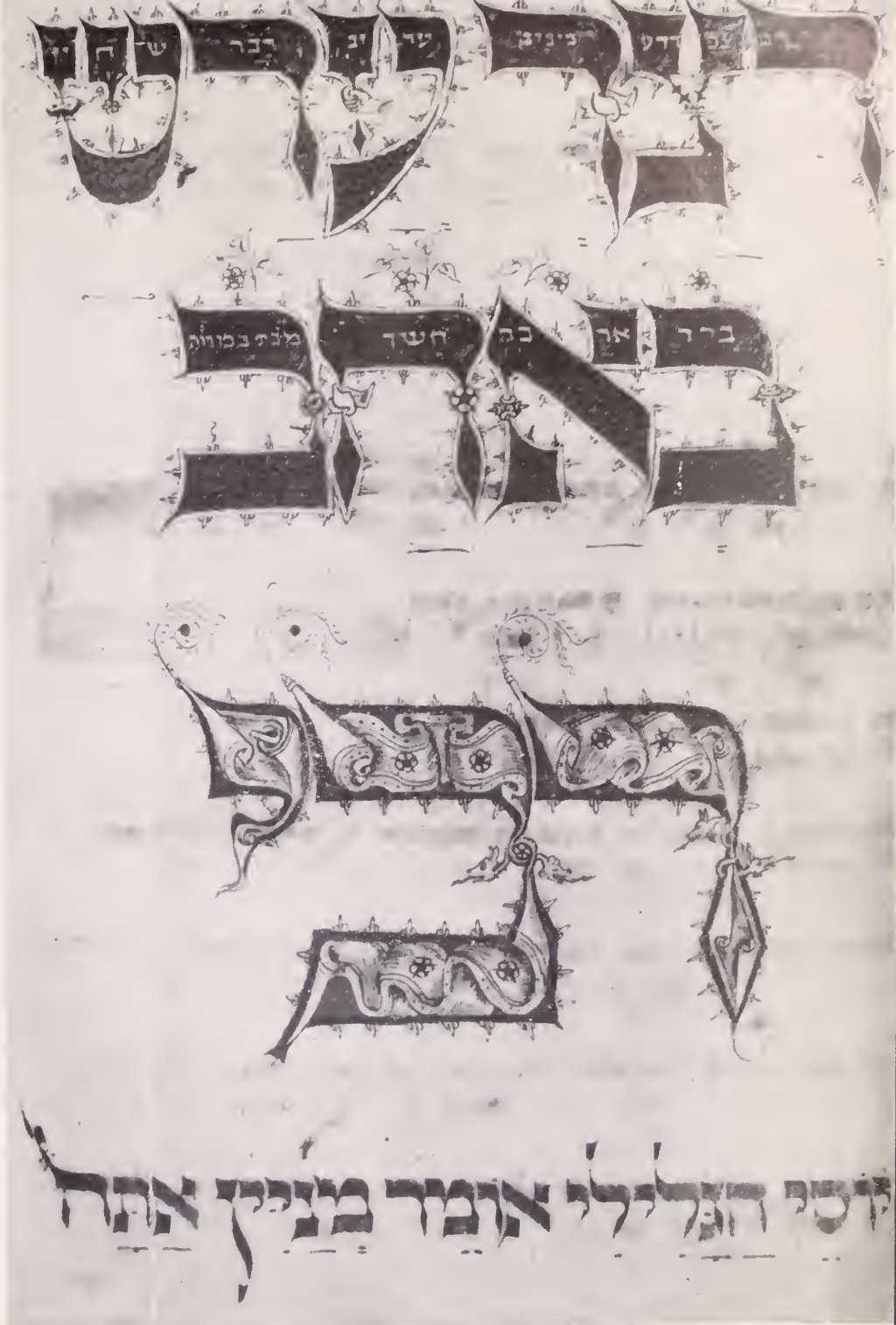


Brooklyn Jewish Center Review

PASSOVER
5719
MARCH
1959



FROM A 15TH CENTURY HAGGADAH PUBLISHED IN ITALY

"REMEMBER THY CREATOR"

By DR. BENJAMIN KREITMAN

A VISIT WITH MARC CHAGALL

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THE SEDER OF THE DOGS

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NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINthal

PASSOVER SYMBOLS



The symbols, in the plate:
A—Egg, B—Shank Bone, C—
Bitter Herbs, D—Lettuce, E—
Charoseth, F—Horse Radish.

PESACH — PASSOVER

Pesach is a Hebrew word derived from a root meaning to pass or skip over. The Bible tells us that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzos placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce, charoseth, —a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzos remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzos used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to Sarah: "Make quickly *three meas-*

ures of fine meal; knead it and make three cakes." The three matzos symbolize these three measures.

WINE

The wine symbolizes joy; "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It has

the color of clay or mortar. We eat it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, reminds us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

LEST WE FORGET

The following is a prayer suggested for the Seder Services

IN THIS night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name,

and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah:

And though he tarry,
None the less do I believe!

And though he tarry,
None the less do I believe!

I believe, I believe, I believe!

I believe, I believe, I believe

With perfect faith, with perfect faith
In the coming of the Messiah I believe!

Brooklyn Jewish Center Review

Vol. XXXVII

MARCH, 1959 — NISAN, 5719

No. 3

ABBA EBAN GOES HOME

ABBA EBAN's resignation as Israel's ambassador to the United States and as its permanent representative to the United Nations, with his imminent departure from America, has met with a mixed reception in this country. With the exception of the protagonists of pan-Arabia, the feeling has been one of unanimous regret, tinged with a realization that his withdrawal from his present post probably portends future developments in his service to Israel of significant character. Speculation is rife that the ambassador's return to Israel is a preliminary to his assumption of the mantle of prime minister upon Ben Gurion's retirement. This change in office would translate Eban from the effective agent in the implementation of policies set by others into a policy-maker of primary importance himself.

Eban has in the years of his diplomatic tenure in America been as well-known to, and as favorably regarded by, the people of this country as any other public figure functioning on the American scene. In the United Nations he commands the wondering admiration of his international colleagues by reason of the crystalline logic of his mind, the eloquence of his oratory and the skill of his diplomatic labors. The American-Jewish community regards him as truly the voice of Israel, speaking in her behalf in magnificent accents of powerful and unassailable truth. To Americans in general he presents the always intriguing figure of a man who, although young in years is yet possessed of a mature wisdom emanating first from his own character and then refined and strengthened by the experiences and philosophy of an ancient people.

The ambassador has not been the con-

ventional ambassadorial figure, remote, and inaccessible to the commonality of people. He has travelled to almost literally every part of the United States, and there met, spoken to and conferred with its representative citizens. In these contacts he has stimulated their idealism at the same time that he has assisted them in the formulation of plans and procedures for the practical utilization of their ideals and energies. It is no overstatement, for example, to say that the remarkable successes of the United Jewish Appeal and Israel Bond campaigns have found a major stimulus in the inspiration of his devoted leadership.

To withdraw such a man from his current responsibilities in a post of major

strategic importance causes a loss which can be compensated for only by investing him with both responsibility and power of even greater proportions. It is for this reason that the American community is hopeful that the ambassador's return to Israel pre-visages his eventual accession to the premiership. To that office he would bring an accumulation of international experience and contact which, among all the leaders of Israel, belong to him alone. It is in the confident hope of this gain for Israel, stemming from our own loss, and in the belief that we shall see him here from time to time again, that we bid him farewell in the ancient phrase: "Tzeischa be-Shalom U-Voacha Le-Shalom."

WILLIAM I. SIEGEL.

SOVIET HYPOCRISY

THERE are apparently no limits to the hypocrisy of official Soviet propaganda: hypocrisy currently demonstrated by the Soviet Union's government in its use of the centennial of the birth of Sholom Aleichem.

The Soviet Union makes no secret of its long-term suppression of Yiddish as a language, Judaism as a religion, and Zionism as a manifestation of Jewish hope. It has been many years since publication has been permitted of any literary work in Yiddish. Emigration to Israel has not only been officially prohibited within the Soviet Union, but in addition the powerful influence and control of its leaders has been exercised upon the satellite countries and has caused them to follow the same policy. Jewish synagogues, while theoretically allowed to function, have nevertheless been practically closed by official disapproval.

Despite this background of anti-Semitism, the Soviet government now commemorates the birth of Sholom Aleichem by the publication of a volume of his writings and by commemorative meetings. The right hand taketh away much, if not all; while the left hand giveth but a grain.

W. I. S.

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The "Brooklyn Jewish Center Review" is published quarterly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn 13, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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"JUST BETWEEN OURSELVES"

בין לבין עצמנו

An Intimate Chat Between Rabbi and Reader

A REBIRTH FOR THE CENTER TOO

WE ARE now in the midst of the Hebrew month of Nissan, the month of spring-time, the month in which we celebrate the beautiful festival of Passover. We are bidden in the Bible: *shamor es chodesh ba-aviv*, "Observe the month of spring-time." It is the time when nature is reborn, when the frosts of winter are gone and the song of the birds is heard again. No wonder our Hebrew calendar is so arranged that Passover must always come in the month of spring-time. Like the emergence of nature from the devastating fronts of the winter, so, too, Passover marks the rebirth of our people from the shackles of slavery, its emergence into the sunshine of freedom.

We are grateful that we are of the generation privileged to witness the dawn of a new spring-time in the life of our people. After a winter of nineteen hundred years in which we endured untold hardship, the children of Israel are today beholding a new Passover, a new era of freedom and liberty.

Alas, the world as a whole is still engulfed in a wintry frost. A cold war has gripped the great and powerful nations of the world. Our month of Nissan, and our festival of spring-time, the Passover, bid us to hope and to pray that the cruel winter may also pass for the nations of the world, and that they may all usher in a new spring-time of peace and happiness for all mankind.

This message which is so applicable for Israel and for all the nations of the world, may also be applied, in a much more limited sense, to our own community and to our own beloved institution, the Brooklyn Jewish Center.

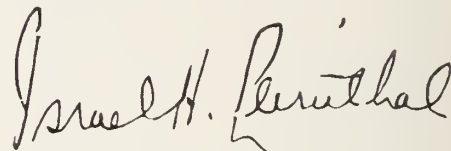
For a number of years we, who have put so much labor and so much hope in our Center, have felt that a heavy wintry frost has come upon our institution. The future looked bleak and at times hopeless. There were those whose moods were so depressed that they felt

the spring-time could not come again. But the optimistic among us recalled the command: "Observe the month of spring-time!" And the spring-time has come to our Center.

A real renaissance in activity has marked the past year. The members have shown a new interest in our work such as we have not seen for many years. A new group of workers has suddenly appeared—both among the men and the women—and they have shown a zeal and a spirit of dedication which augurs well

for the future of our institution. This spirit is evidenced as soon as we enter our Center and behold the beautiful renovation of our building—the tasteful repainting and redecorating of the entire structure. Verily, the barren season that faced us in the Center is happily gone. We have taken on a new lease of life and a determination to make the Center what it was in the days of its youth—a fortress of strength and hope for Jewish achievement in the life of our community.

We are happily witnessing the rebirth and rejuvenation of our institution. May we all rededicate ourselves to make this rebirth a lasting source of blessedness for our faith and our people.



THE WEIZMANN ARCHIVES

by BORIS GURIEL

The author, who is the curator of the Weizmann Archives, wrote this article on the occasion of the inauguration of the new Central Library building of the Weizmann Institute where the Weizmann Archives will be housed.

THE compiling, sorting and arranging of the Weizmann Papers which had accumulated over a period of 50 years began in 1951, under the personal direction of Dr. Chaim Weizmann himself, at his home in Rehovot.

In 1901, when he took up residence in Geneva, Weizmann started to collect the correspondence he received concerning Zionist matters, filing it alphabetically and chronologically. He also kept copies of his own letters in special notebooks, particularly letters to individuals and institutions with whom he maintained Zionist contacts. This correspondence from the Geneva Period (1901-1904) comprises the foundation of the Weizmann Archives and has been maintained in its original form to this day.

The Archives followed Weizmann from Geneva to Manchester in 1904 and to London in 1916. Two more collections were added to the London unit of the Archives when he began to serve on the Zionist Commission to Jerusalem in 1918. As the years went by, the collec-

tion grew enormously and the extension of Weizmann's political activities constantly added to the scope of the material.

The great significance and value which Weizmann attached to these personal papers are evident from a letter he wrote in June, 1940, to his friends and associates, Sir Lewis Namier, Mr. L. J. Stein and Mr. Arthur Lourie:

"In case I do not survive the present emergency, I would ask of my friends who do to try and collect the material regarding my forty years' work. That material is to be found partly in Canada and partly in Palestine, and on that basis, as well as on the attached note, I think it might be possible to produce a connected record."

In February 1949, he wrote to Meyer W. Weisgal about "the many unpublished documents and letters of the past forty years and more that might be of some public interest." He went on:

"These letters and documents are scattered all over the world and in many hands. The main sources, however, are London, Jerusalem, Rehovoth and New York. I should very much like to see them collected in one place and prepared for proper editing and publication. Would you be willing to undertake this task? I know it is quite a job and will require

(Continued on page 23)

The following article was originally a sermon preached by Dr. Kreitman during the Rosh Hashonah holy days before the Board of Rabbis at its annual High Holy Day Sermon Seminar, and later in a contracted version at the Brooklyn Jewish Center. Since then the Rabbi's mother has passed on, and because in this sermon Dr. Kreitman was deeply concerned with the nature of man and his spiritual direction he wishes to dedicate these thoughts to the memory of the late Mrs. Anna Kreitman.

IT IS only just beyond a year since mankind took its first step into the space age. On Yom Kippur of 1957, announcement was made that Soviet Russia had successfully launched into orbit an artificial satellite. Soon thereafter our country mustered its resources and was able to rival some of Russia's scientific achievements. This short period of time has been crowded with the marvels of human ingenuity. Vast changes have taken place before our eyes and promises of even greater advances have been made. Daily we hear of plans to penetrate deeper into the recesses of the heavens. Nuclear science, which had already placed in human hands fantastic weapons of destruction, has made great strides during this past year towards the idyllic goal of giving man limitless resources of energy and power. Whatever be the branch of scientific endeavor, we have witnessed in the months gone by enormous progress: energy harnessed, space spanned, and scourging diseases conquered. We can not help but look with pride upon man and even stand in awe before his almost boundless ingenuity and skill. The very fact that human resourcefulness has brought on the horizon the possibility, even the threat, of total annihilation, has tended to affirm and strengthen the belief in the might of human capabilities. After all the lamentations over this terrifying threat have been spoken, it remains that human cleverness itself has made this threat possible. To paraphrase an ancient proverb, "Both death and life are now in the hands of mankind." Hope or despair for the future depends entirely on what we will do. For good or for ill, our destiny rests with us.

REMEMBER THY CREATOR

By BENJAMIN KREITMAN

Caught in such a mood of revolutionary change, there seems little room in people's minds for God, except for the occasional nod of sentiment. Much of the mysteries and the destinies over which God presided and for which we turned to Him for the ultimate answers appear to be no longer mysteries to them. What heretofore was in the province and power of God is now believed to have been taken over by man. Notwithstanding the abundance of synagogues and churches, God's role in human life is being continuously diminished and narrowed. But the ultimate test of religion is not in its structures or in its organizations but in the place of God in our lives.

It is to this mood and to this philosophy that Rosh Hashonah, with its liturgy, scriptural reading, and symbols addresses itself. This climate of thought is not altogether new to the history of religion, but as we have seen, it has never been so all pervasive as it is today. The message therefore of Rosh Hashonah takes on this year a greater urgency.

The theme of Rosh Hashonah is stated in the words of the liturgy, "This day marks the beginning of Thy work of creation, a memorial of the first day of existence."

We are gathered on these Rosh Hashonah days to celebrate creation and we are asked to accept it wholeheartedly and live by its truth. For us Jews, creation, the theme of these Holy days, is the beginning and the end of our religious thought. Without creation, religion can at best be assigned the minor role of providing pat formulas for self confidence and peace of mind. If religion is to be a vital and decisive factor in our lives, creation must be our dominant concern.

Let us not for the moment think or confuse ourselves into thinking that the opening pages of the Bible in which the story of creation is recorded is there for the purpose of satisfying our curiosity about the beginning of things. (And consequently Rosh Hashonah is simply a celebration of a cosmic birthday.) Judaism as such was not interested in speculations about origins. If the only

purpose of the first pages of Genesis be the tracing of the origin of things, then said Rabbi Yitzchak, the Torah should have begun with the first law, the Paschal sacrifice. Fascinating though these speculations about the beginning may be, they have no bearing on human conduct and human relationships. It is the spiritual truths, the truths by which men must live, that were the governing concern of the Bible and the Sages, its interpreters. When the Sages, for example, viewed the clouds bringing rain to a parched land they did not refer to the nature of cloud formations or speculate on the structure of physical phenomena, but they saw in these long-awaited rain clouds a great religious lesson: God so fashioned nature that the waters should come from above and not from below to sate the earth, "so that man would interrupt his self-absorbing routine tasks and raise his eyes heavenward."

Creation, with its dramatic unfolding in the pages of the Bible, is not a piece of natural history but a spiritual truth—indeed our greatest spiritual truth. It teaches us that our being is rooted altogether in that of God. Without Him, we plunge into nothingness. We are absolutely dependent on God for our existence. Never for a moment are we independent of Him and self-sufficient. If human life, with its intelligence, passions, hopes, and dreams, is not a chance happening, an accident of events, (and human consciousness will never admit that this could be), then our being, our existence, comes from God, who has given us this being. We cling to Him lest we pass into the void of "Tobu Vovobu."

It matters not, and in the light of this spiritual truth it seems inconsequential, whether man appeared on this earth as the result of a gradual evolutionary process taking millions of years or whether he appeared suddenly. What matters is that what we are comes from the hand of the Almighty. This is the meaning of creation; and the purpose of its story is to impress upon us human

beings our creaturehood, our absolute dependence on our Creator who has given us existence.

It is interesting to note that our sages and teachers insisted on the doctrine of "Creatio ex nihilo," the Creator brought the world forth out of a void, out of nothingness. Their religious logic did not necessarily impel them to do so. But this doctrine guarded for them the meaning and purpose of the creation story. There is no primordial or eternal matter to which a human being could trace any part of his existence. He is altogether derived from God, and owes his total being to Him.

On Rosh Hashonah, marking the beginning of a New Year, a day upon which we look back on the many achievements and exploits of the past year, we are roused to think of the great spiritual truth of creation, "that every living form may know that Thou hast formed it and every living creature understand that Thou hast created it."

Yet so basic a truth as that which the first pages of the Bible teaches us, and of which this holy day of Rosh Hashonah reminds us, a truth that seems so obvious the moment we pause for thought in our work-a-day world, such a truth is difficult for man to accept, and even more difficult to live by. Its acceptance was as difficult for man at the dawn of civilization as it is today, the day of great human achievement. Wisdom, ingenuity and our passions all join in conspiring to make us forget that we are creatures, dependent on our Creator for our being. And during the few short years allotted to us we strut boastfully upon the face of the earth, absorbed in ourselves as if we were demigods, foolishly striving after that which will soon fall from our grasp. Dishonest with ourselves, we condemn ourselves to a life of self-contradiction.

The first creature, Adam, only moments removed from Creation, deluded himself into thinking that he too could become like God, an independent and self-sufficient being. The demon of self-delusion possessed him, and in the Biblical story it appears in the guise of a serpent saying, "God knows that the day you eat of this fruit your eyes will be opened and you will be like a god,

knowing everything." Adam and his wife Eve, disowned their humanity, their creaturehood, and they began to live a lie. "This was the foot of pride that stepped forth in rebellion against its Creator."

What is there in human experience that when we come face to face with it, it shakes us to our very roots? It is the fact of death. At that moment we see ourselves as we really are, human creatures, frail bridges reaching from being to nothingness. To one absorbed with human exploits the fact of death is a shattering encounter. What looked so permanent and monumental becomes suddenly weak, transitory, fleeting. God, therefore, in the Biblical story, decreed death upon Adam, that is, man, so that he will, for the sake of his own integrity and honesty, recognize his finiteness and acknowledge his humanity.

The Sages, reflecting on the cumulative experience of history, enlarge upon the role of death in the Biblical philosophy of man in these words, "Adam might have been spared the bitter taste of death. Why then was he so punished? God saw that in time Nebuchadnezzar and Hiram, King of Tyre, would come to consider themselves divine beings. He therefore inflicted death on Adam and all his descendants." Nebuchadnezzar is the prototype of the conqueror who forgets his creaturehood in his moment of power, and Hiram, King of Tyre, the architect and master builder, is the example of the strong-minded man who forgets his finiteness in his works of construction.

God, sensed, as it were, that even with the terrifying reality of death His creature Adam will forget whence he comes, that he will lose himself in the pleasures of the moment and shunt aside the thought of his death. So God cast Adam's lot that he be subjected to endless toil and drudgery. Every moment of his waking life toil and drudgery will make him acknowledge his limitations and compel him to admit his Creator. "He made man a slave chained to himself, that if he does not labor, he does not eat. He labors by day and by night and yet never reaches satisfaction."

In a poignant interpretation of the "expulsion from Paradise," the Sages picture God, as it were, saddened over

these inflictions made necessary by man's forgetfulness of the nature of his humanity, "When Adam was sent forth from the Garden of Eden, God wept, saying, 'alas, man could have been like one of us, a heavenly being.'"

Nevertheless, even with death and with endless labor, the descendants of Adam, managed to conceal from themselves the fact of their creaturehood. The children of Cain invented instruments and forged tools to take the pain out of drudgery. They learned to sweeten the suffering of labor with the art of music. Their ingenuity helped them to suppress the fact that they were but creatures. For twenty generations after the appearance of Adam, the Bible chronicles the variations on this one theme: God's search for a way that will finally impress man with his creaturehood.

Again mankind walked haughtily upon the face of the earth, unmindful of its dependence on the Creator. Men's cleverness caused them to think of themselves as "divine beings." Theirs was a life of self-contradiction and terrifying frustration. "They were the mighty ones who of old were the men of renown." Lest the great number of their years which was close to a thousand be the cause of this tragic forgetfulness of their Creator, God set a narrow limit and gave man a short span of life. In the words of the Rabbis commenting on these titans of old, "God said, 'they understand not that they are after all flesh and blood. I shall therefore lessen their years.'" With a perversity of spirit, humankind quickly learned the lesson of collective enterprise to offset the short span of life. Indeed, man's years are short and fleeting but in association with others that limitation too could be overcome. And they joined together to build a city and a tower whose peak would reach into the heavens. The collective enterprise would give man such massive power that he could stretch forth his hand to touch eternity and even rival God. Viewing this feverish mass activity, God said, with an irony reserved only for the divine, "Now, nothing they may design to do will be out of their reach."

The diversity of languages is a perpetual reminder to proud men that their most perfect structures are touched by

finiteness and contingency. Put two strangers together who know not each other's tongue and let them try to communicate with one another. How weak, limited, and unreliable they suddenly appear! The generation of the Tower, haughty and proud, was now afflicted with a multiplicity of languages, "so that they will not understand one another's speech," and through that very lack of understanding come to know their limits.

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It was not until twenty generations after Adam that there appeared the first man to accept the Creator, to acknowledge his creaturehood, and to live by its truth. That man was Abraham. In the words of the Rabbis, God said, "I will first create Adam, lest he sins, I will then bring Abraham in his place who will set matters aright."

Abraham's role was that of the new Adam. It is for this reason that on Rosh Hashonah, the days we turn our hearts and minds to the lessons of Creation, we read in the Torah the story of Abraham's career. He is the authentic Adam. The entire range of his mature life was devoted to living by the truth of Creation. He understood that all comes from the hand of the Creator, his pleasures, his wealth, his most precious son—indeed his very existence. When God directed him to leave his homeland and his father's house to go towards an uncharted future, unhesitatingly he obeyed this command. What are the pleasures of friendship and companionship after his total dependence on God is considered? When he is commanded to sacrifice his beloved son Isaac on the altar, his unquestioning acceptance of that decree is a demonstration of the meaning of creaturehood. Since everything comes from the hand of the Creator, the most precious possession, life itself, cannot be withheld from him and made one's own. The Akedah meant the demonstration of the truth of Creation in a decisive way. The Akedah brings to light the full and radical implications of Creation.

In arranging the chronology of the Bible the Rabbis wisely made Job a contemporary of Abraham. For Job's religious gesture was the same as that of Abraham. Their words and their motivations are interchangeable. Their suf-

ferings, their trials, their search for righteousness, and their submission to the Creator's will run parallel to one another. Job, in his grief, articulated those words that were silently spoken by Abraham at the moment he placed Isaac on the altar, "God hath given and God hath taken away." At that moment of their distress it seemed as if it were not the Lord who took it but Job-Abraham who gave it back to Him. How powerless the arch-tyrant of that day, Nimrod, appears when confronted by this faith of Job-Abraham in their Creator. How impotent is the arm of this man of violence, how wretched is his shrewd cleverness when he attempts to wrest Abraham's or Job's possessions from them. They confidently say to Nimrod, "It is not you, you can do nothing, it is the Lord who takes."

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Abraham made it his mission in life to redeem others, his kinsman and his neighbors in the land of Canaan, from this state of dishonesty and self-contradiction in which their lives were spent; to save them from that foolish arrogance which belies their humanity. In a beautiful Midrash that sums up the meaning of his career, the Rabbis note that Abraham did not build a sanctuary or a temple to teach this doctrine of the creaturehood of man; nor did he join the priestly ranks of Malchitzedek. Instead he sought to touch their hearts as they pursued the ordinary course of daily life. "It was an inn that Abraham established at Beer-Sheba. There he would receive travelers. When they finished their meal, he would say unto them, 'Give thanks.' 'What shall we say?' they would ask. Abraham's answer thereto was, 'Give thanks unto the Lord of the Universe out of whose hands we have eaten.'"

The life of Abraham joined to the drama of Creation constitutes for us our greatest religious epic. It gives us the perspective from which we can survey realistically our past accomplishments; and it serves us as a guide and a hope for the future.

At this moment, the coils of the serpent of self-delusion are entwined about us. We are filled with the grandeur of man's wisdom and man's power. The premise of our existence and of our con-

duct is that we are independent, self-sufficient beings, with all the power in our hands to fashion our destiny. The knowledge of our true nature and our condition as creatures, whose entire being, power, and wisdom are derived from the Creator, must hide beneath the surface of our consciousness. Our feverish pursuits of the insignificant and trivial can veil only for a moment our inner contradiction and dishonesty.

As we pause from these pursuits we are overwhelmed by a sense of dissatisfaction and hollowness. One of the great benefits of the modern science of psychology, and particularly that of psychoanalysis, is the bringing to light of the fact that we humans cannot attain that precious happiness based on inner harmony unless we are honest with ourselves. Even if we reach the pinnacle of success or of wealth, our dishonesty will come to plague us through tensions, anxieties and a feeling of frustration. Witness the restless search for recognition, the anxious acquisition of those material things which might give status and importance. Yet beneath it all there runs a melancholy strand of dissatisfaction, a dissatisfaction that eludes the probing of the ordinary psychic processes. Psychology has helped us to uncover the immediate causes of this discontent. But religion, through the concept of creation summons us to go much deeper and touch the very condition of man. We cannot win true happiness unless we rise to the heights of the spirit and recognize that we are creatures, acknowledge that our entire being is founded in that of the Creator. The greatest triumph of the human spirit is when we can say with Abraham, "Blessed is the Lord of the Universe from whose hand comes everything."

We are grateful to our scientists and engineers for the marvels they have performed in our day, for the comforts and leisure they made possible for us and for the defensive strength that makes possible their enjoyment. But we dare not glory in those achievements, saying, "This comes from the might and the strength of our hand." That vanity of spirit and arrogance of heart has brought us to this terrible impasse where, like demi-gods, the nations face each other, threatening total annihilation.

(Continued on page 23)

Dr. Alfred Werner, long a contributor to the Review, and a distinguished writer on art as well as a noted journalist, talked with Chagall when the artist visited the United States some time ago.

A Close-up Profile of the Celebrated Artist

A VISIT WITH MARC CHAGALL

By ALFRED WERNER

WHEREVER I have had the privilege of meeting Chagall—in his New York home on Riverside Drive during the last war, when he lived here as a refugee from the Nazi terror; in the village of Orgeval, near Paris, where he resided in 1949; and, most recently, when he passed through New York—the master revealed to me more and more details of his fascinating life. For while there are books about him in German, French, English, Italian, Hebrew, Yiddish, and, possibly, in several other languages, the writers have for the most part, concentrated their efforts on attempting the impossible, to explain pictures that are above and beyond explanation. As for myself, I am happy to enjoy Chagall's work without wondering why he made houses stand upside down, why his human figures often have heads of birds, or why they are floating in mid-air. Chagall's friend, Picasso, once said:

"Everyone wants to understand painting. Why is there no attempt to understand the song of birds? Why does one love a night, a flower, everything that surrounds a man, without trying to understand it all? . . . Those who try to explain a picture are usually on the wrong track."

Ask Chagall the meaning of the rich imagery he employs in his paintings and he will, as a rule, withdraw behind an amiable but cryptic, smile. Sometimes he will reply: "I don't understand them at all. They are pictorial arrangements of images that obsess me. Any theories which I would make up to explain myself would be sheer nonsense." But sometimes he becomes annoyed with the persistence of interrogators. Some years ago, at the Chagall retrospective show in the Museum of Modern Art, I saw a bewildered newspaperman turn to the master for the explanation of a painting. "You see, the bride is my wife before we married," the artist said. "And the cow—*c'est moi*." And off he went in the best Hershele Ostropoler manner, with the child-like smile he is famous

for, and the reporter wondered whether his leg had been pulled.

To me, Chagall's miraculous life is as fascinating an achievement as his work itself. One day a patient and sympathetic scholar will give us the detailed biography that is still lacking to trace the footsteps of this unusual man who, last July celebrated his 71st birthday. So far, the best source for the story of his early years is his autobiography, the volume titled *Ma Vie* ("My Life"), illustrated with numerous etchings, which has just been re-issued in a lovely new edition by Librairie Stock, of Paris. But the text, written in Yiddish and translated into French by the artist's first wife, the late Bella Chagall, has not yet been rendered into English and covers only the artist's youth, from his birth at Vitebsk, White Russia, in 1887, to his final break with Russia, in 1922.

Will he give us a sequel to this book? Chagall is an excellent writer, well-nigh

a poet. His ability to recreate, through words, a world that has long disappeared, emerges clearly from the pages of "My Life" dealing with his boyhood in the ghetto of Vitebsk, his hard-working simple parents, and, in particular, his beloved uncle Neuch whose likeness we know from an early picture "The Musician":

"Every Saturday my uncle Neuch put on a tallith, any tallith, and read the Bible aloud.

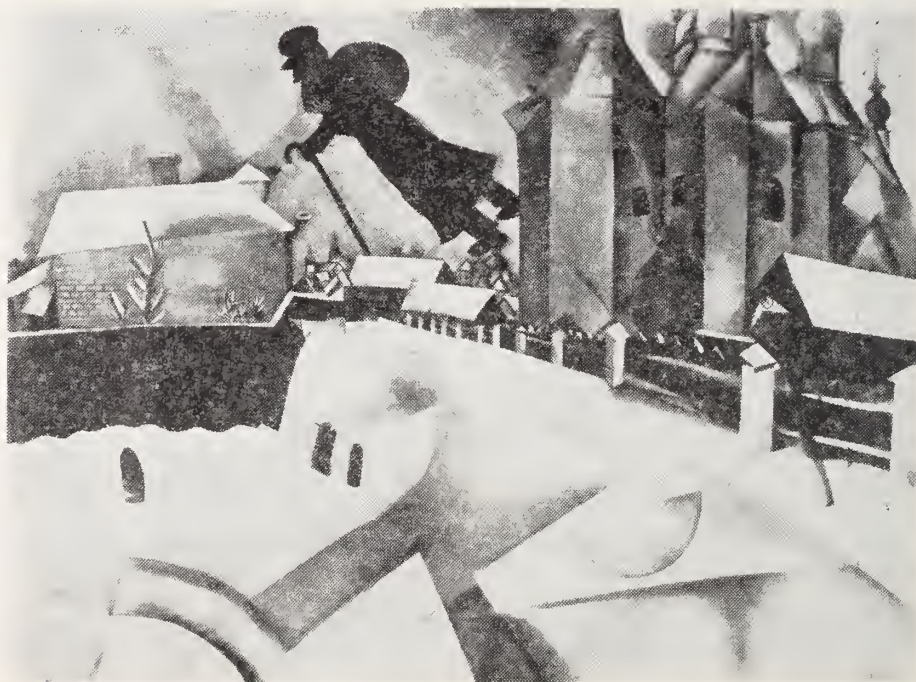
"He played the violin like a cobbler.

"Grandfather listened to him dreamily.

"Only Rembrandt could have read the thoughts of my grandfather—butcher, tradesman and cantor—while his son played the violin before the window, before the dirty panes covered with rain-drops and finger marks.

"Behind the window, the night.

"Only the priest is asleep and behind



A typical painting by Chagall done in the spirit of the old Jewish saying of walking over the roofs. It is titled: "Over Vitebsk"

(Photos by courtesy of the Museum of Modern Art)

him, behind his house, emptiness and ghosts.

"But Uncle is playing the violin.

"He who led cows to the shed all day, tied their legs and dragged them around, is playing now, playing the rabbi's song.

"It doesn't matter how he plays! I smile, sitting on his Violin, jumping in his pockets and on his nose.

"He buzzes like a fly.

"My head flies gently round the room by itself.

"Transparent ceiling. Clouds and blue stars penetrate, together with the smell of fields, the stable and the roads."

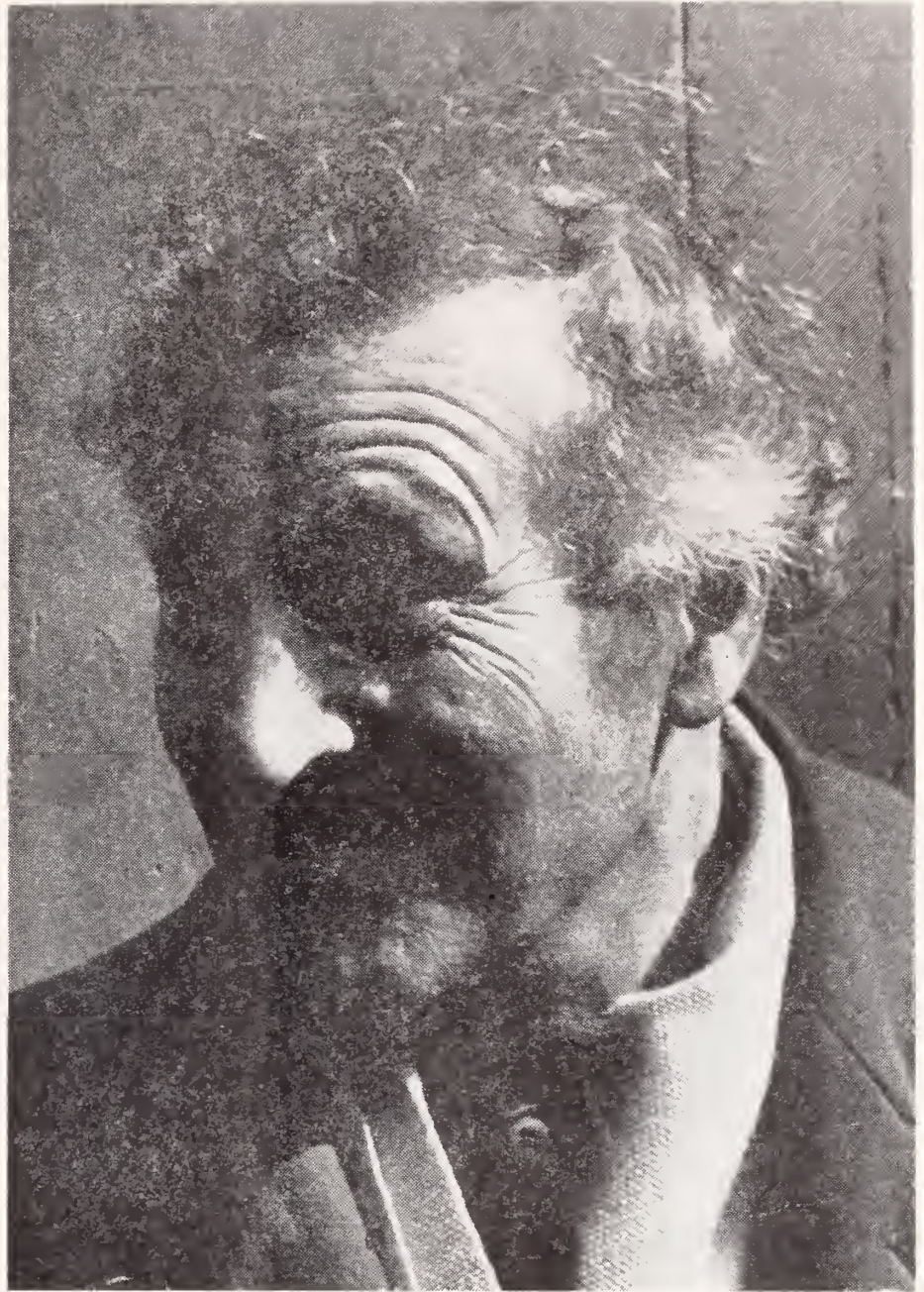
But Chagall has also proved to be a profound thinker, as in the lecture he gave recently at the University of Chicago (the University's "Committee on Social Thought" had sponsored this lecture and the artist's trip). Talking about "Art and Life," Chagall could not help expressing his disappointment about the latest developments in his own profession and in life in general:

"We see, here and there, so-called technical or mechanical proclamations in Art; one forgets that our human hands cannot compete with machinery. Neither can machinery fully replace the hands of a man . . . Art is the work of the hands alone.

"We reject any divinity, we even speak of its fall; but we are making an error. We are looking for something which could take the place of this divine sense. We are coldly and mathematically busy-ing ourselves trying to improve the material situation and the fate of mankind. But with all that, we destroy often in ourselves and in others, Love or the Divine, call it what you will.

"Since it is impossible to create a painting without love, in the full sense of the word, no social construction can be made by men without that amount of love. That is why we are turning round in a never-ending circle."

The man who spoke thus had always led a healthy life, healthy in the best sense. He lived in Paris as a young man, from 1910 to 1914, he returned to France in 1923 and remained there except for the few war years he spent as a refugee in the United States. He is a French citizen, and is a French artist, but his way of living has always been poles apart from that of the Bohemians



Marc Chagall

who set out with him around 1910 on the road to success, to artistic fulfilment. He knew Modigliani, who drank himself to death; Soutine, who once tried to commit suicide, and Pascin, who succeeded in killing himself. These excellent painters of the Ecole de Paris were Jews like himself, but they were, somehow, lacking the wisdom that saved Chagall from destroying himself or others. When we last met we talked a great deal about the differences between Chagall himself, who comes of a humble, poor, Hasidic

family, and who has always considered himself a man of the people and such "aristocrats" as Modigliani and Pascin, who felt no obligations towards themselves or their fellow-men, and who lived solely for self-indulgence.

Modigliani and Pascin came of upper-class families in Italy and Bulgaria, respectively. Of the other famous Jewish artists of Paris, only Soutine had his origins in a milieu similar to that of Chagall. But Soutine, who ran away to France as a young man and died there

during the Nazi occupation, never wished to recall his native town of Smilovitchi (near Minsk), never talked about his parents except in anger (the elder Soutine seems to have been a tyrant who exercised full paternal authority and corporal punishment, and made life unbearable for his son after the boy had manifested his wish to become an artist). Whereas Soutine never bothered to paint any "Jewish motif," in Chagall's work the *shtetl* of Vitebsk, the *haimishe* Jews of White Russia, turned up again and again, always painted with deep understanding, with sincere love.

Chagall's art is unimaginable without

curately. Though his parents worked hard—the father, as an employee of a herring depot, the mother as the owner of a small grocery store—they found it difficult to feed, clothe and educate their ten children, of whom Moshko (who later was to call himself Marc) was the oldest. It will always remain a puzzle to the world what motive induced him, and, for that matter, other artists of the ghetto, to take up pencil and brush in an atmosphere hostile to the plastic arts. I asked Chagall to give me an explanation, but he said he did not know, adding that he was already sixteen years old when, for the first time, he saw a paint-

makers turned somersaults and did tricks; there was the feast of Passover, when no crumb of leavened bread was tolerated in the house and a goblet of wine was kept for the Prophet Elijah, and finally there was the autumn festival of Succoth, when the family took their meals in a leafy tabernacle.

All this meant a great deal to Marc, but in order to become a professional artist he had to go to an academy. "Reb Yesheskel," as the father was known to his neighbors, gently tried to satisfy the boy by apprenticing him to a photographer. But upon noticing that art had become an obsession with Marc, he al-



"The Wedding," another of Chagall's paintings characterized by Jewish experiences and Jewish customs

the imprint of the Jewish life and lore he acquired during his childhood and adolescence in Vitebsk. It is for this reason that I wish to concentrate upon his formative years rather than on the mature man's life in Western Europe. Some of his canvases were inspired by Yiddish phrases or proverbs though the artist, in the process of painting, may not have been consciously aware of these more or less hidden springs of his art. Though he is deeply indebted to French art, having learned a great deal from Gauguin, Matisse, and others, it was the happy blending of these teachings with the Hasidic background of his childhood that created this particular artist who has given pleasure to millions of all nationalities, all creeds.

The facts of Chagall's youth have been described repeatedly, but not always ac-

curately. But he cautioned me against thinking that the little world of Vitebsk was devoid of beauty.

The main provider of this beauty was, of course, Religion. Talk to Chagall, or read Bella Chagall's autobiography "Burning Candles," and you will note that the lives of the simple, good-natured people of Vitebsk were far from dull. There was the joyful Sabbath, ushered in by mother's lighting of the candles and ending when father snuffed out the lights; there were the solemn holidays when the men would pray the whole day long in their white *talessim*; there were also less dignified festivals when all, including the children, would sing and dance and laugh, and father might even drink too much wine; there was the Purim festival when mother distributed gifts among the family and the employees and merry-

lowed him to obtain some elementary education at the local art school, run by Yehuda Penn, and thereafter to go to St. Petersburg. He helped him reach the capital of Russia by securing for him the permit ordinarily denied to all Jews except a few privileged wealthy residents and their servants. Moreover, Reb Yesheskel gave his son all the money he could spare—27 rubles!

Having won a year's scholarship, Marc attended the School of the Society for the Protection of the Arts. Thereafter, he went to a more modern school, run by the Jewish painter Bakst, where his classmates included Nijinsky, later to become famous as a dancer, and the Countess Tolstoy. He learned much, though his life in anti-Semitic St. Petersburg was miserable indeed. For a time he worked as a domestic servant in a lawyer's home.

Once, he was thrown into jail for lack of working papers. He apprenticed himself to a sign painter to make a living.

At twenty-three he had already produced several excellent paintings, he was discovered by a well-known Jewish attorney and political leader, Maxim Vinawer, who bought his work and finally even sent him to Paris, where Marc could see all the products of modern art of which very little had come to the artistically backward and barren Russian capital.

Paris did not cause Chagall to forget his native city. In his autobiography he described how even in the "City of Light" Vitebsk continued to play a role in his life:

"I left the country of my birth in 1910. At that time I decided that I needed Paris. The soil which had nourished the roots of my art was Vitebsk; but my art needed Paris—like a tree needs water—otherwise it would have withered. I had no other reason for leaving my native land.

"As a painter and a man of the people (and I consider the common people the most sensitive class of society) I felt that plastic refinement of the highest order existed in France.

"I arrived in Paris with the thoughts, the dreams, which one can have only at the age of twenty (actually, he was twenty-three); yet, perhaps, those dreams have stayed with me for a long time.

"I was inspired by what I saw. But my enthusiasm returned to its starting point. Participating in that unique technical revolution of art in France, I returned in thought, in the soul, so to speak, to my own country."

Why do I dwell on the youth of Chagall with such insistence? Because I feel—and Chagall fully agrees with me—that one must understand his background in order to love (rather than grasp intellectually) more completely the essence of his art. Everyone knows the rest of the story—how Chagall went back to Russia after the outbreak of the first World War, married Bella, raised a family, and, under the Bolsheviks, served as commissar-director of the very art school of Vitebsk he had attended as a

youth. Everybody knows that after a few years he was fed up with the Bolshevik regime and relieved when he and his family were able to get out and escape to the West. As he put it in his autobiography:

"Neither Imperial Russia nor the Russia of the Soviets needs me.

"I am incomprehensible, strange, to them.

"I am certain that Rembrandt loves me."

Rembrandt, I am sure, would have loved him. But he met with some opposition even in hospitable Paris, and while some of the hostility was based on purely aesthetic grounds, an undercurrent of anti-Semitism was not always absent. Today, all of France seems to love the work of this painter who, with his second wife, Valentine, has made his home in the little town of Vence, near Nice. In America, the first Chagall show, held in New York in 1926, was a failure; critics damned him with faint praise, and the public laughed at his weird metaphors. Today, his work is represented in a dozen American museums, and the recent Chagall exhibitions at the Museum of Modern Art and the Good-speed Hall of the University of Chicago attracted many thousands. His "illustrations for the Bible" were published here last year by Harcourt, Brace & Company, and were widely admired.

I asked Chagall why he did not visit a little longer in the United States, after having been received so enthusiastically. But the septuagenarian, whose energy seems unimpaired, told me that there was a great deal of work waiting for him in France. In Paris, a major task had to be completed: the costumes and stage sets for "Daphnis et Chloe," commissioned by the Paris Opera, to commemorate the 20th anniversary of Maurice Ravel's death with a performance of this work. Next, he had to design stained-glass windows for the Cathedral of Metz. The centuries-old windows were destroyed in the last war, and Chagall, along with two other artists, will help replace the lost beauty with work reflecting, inevitably, the spirit of our time. Chagall, the most Jewish of living artists, has looked forward to this task; for he thinks that as an expression of mankind belongs to all people of good will, and that a Jew's spirituality is bound to be respected and loved by a Christian, and vice-versa. Chagall's art, though rooted in the traditions of Jewish religion and lore, belongs to all who can understand that a man can fly without an airplane, to all who can enjoy a Charlie Chaplin movie, or a circus, or a zoo, to all who approach art with love. To give the final word to Chagall:

"Without love an art is not art, and a life is not life . . . The great crisis of art and of life is a crisis of Love . . ."

PASSOVER HUMOR

By JACOB RICHMAN

REB Meir Simchah Katz, one of the two great rabbis of Dvinsk, possessed a fine sense of humor. So did his wife. One erev Pesach she asked him whether he had already sold the *hometz* to a non-Jew. "I did," said the rabbi, adding, "There is only one piece of *hometz* that I did not sell," pointing toward her.

"This *hometz* needn't be sold," retorted the rebbitzin. "My father had already sold it to a goy."

* * *

Rabbi Jonathan Eyebeschütz, Chief Rabbi of Prague, showed his nimbleness of wit even as a little boy. One Seder night he stole the *afikoman*, and demanded as ransom a new suit. His father agreed.

Getting back the *afikoman*, the father said: "Now, my dear fellow, you will not get your share of the *afikoman* unless you release me from my pledge, which was made under duress."

"I took off my share of the *afikoman* before I returned it to you," said the little imp.

* * *

Reb Zundel Salanter fainted one erev Pesach, and a physician was called. He suggested that one of his teeth be pulled. This drastic act revived the prostrate saint, and when he realized what had been done to him he ruefully observed: "Now I'll be unable to fulfill the mitzvah of eating matzah tonight."

WHEN the Baal Shem, the great leader of the Hassidim, still lived, many men would come to visit him from various parts of the country. They came to hear him speak and to receive his blessing.

Among these "pilgrims" there was one Jew who had just become rich—very rich, and I need hardly tell you he was a pest.

I don't mind referring to him by name. Let him come and choke me if he will . . . Yankel, of Konska-Vola, he was called.

He was a wild, ill-mannered boor. Even the Baal Shem, with his serene temper and unfailing patience, would knit his brow whenever this g'vir appeared on the scene.

As soon as he got his money, he became proud and overbearing and hungry for honours. He insisted upon being elected in his home town as the President of the "Holy Society," and right after the balloting, when he found that he was defeated, he quarrelled with the Rabbi and the whole congregation. The town was all Mithnagdim and violently opposed to the Hassidim. So, just to spite them all he journeyed away to the Baal Shem and became a Hassid.

If any ordinary person had done that he would have been hounded by the whole town. But who would dare dispute with the almighty g'vir? Everybody held his tongue—and he kept journeying to the Baal Shem.

If there was a question of who should conduct the services in the synagogue—he had already taken possession of the reader's desk. Or, if it was a question of saying grace after meals, the g'vir already had the cup of water in his hand!

Then he had the habit of interrupting other people's conversation. If some learned men were discussing the Law, he would suddenly break in with: "You ought to see the mare that I bought! She's a peach!" And he would smack his lips as if he had just had something delicious.

And on top of all that—he was the most miserly miser that ever trod God's earth! Once, this precious g'vir of ours paid a visit to the Baal Shem during Hol Hamoed Pesach. For some reason he was detained and decided to stay over for the Sabbath. He tried to mix with the rest of us. We could not very well

drive him away—the Baal Shem never allowed us to insult anyone. So he stayed.

* * *

That Sabbath the Baal Shem spoke to us about prayers, and he explained how prayers rise till they gradually reach their destination—God's throne. And he went on to explain that the prayers did not ascend directly or follow a straight course; that sometimes a prayer lingered on the way, or was obstructed in its path and detained; and that it was possible for two people to pray at different times—one early in the morning, and the other late in the afternoon—and yet the prayer of the second might come first. Everything depended on the purity of the prayer. The words were the body, and the thought—the soul.

"Happy is the man who has thoughts and feelings and whose prayer is pure and clean, without dress or impurities; and nothing in the world, no obstacles or hindrances, can detain it; it ascends straight up like the pillar of cloud in the days of old.

'But woe to the man who prays with many words but with little thought; for his prayer is encumbered with body'; it is heavy and cannot easily rise. 'Such prayer,' said he, 'flutters helplessly in the air, is dragged about on the roofs, and becomes entangled in the branches of the trees. And it sometimes happens that an ill wind seizes it and hurls it into deep pits and caves or hollows. And yet,' said he, 'no one ever prays in vain. In the end the prayer must arrive. It is drawn irresistibly to its source. The prayer must only tarry until the storm is over, and, at the opportune moment, when the heavens are clear and there is no cloud or wind, it rises slowly, slowly, and ascends with the mercy of God.'

And, almost forgetting that it was Sabbath and a holiday, the Baal Shem sighed heavily, and continued:

"And if a Jew prays to God, but in his heart he thinks of corn and of wheat, then bushels upon bushels of corn, and bushels upon bushels of wheat weigh his prayer down. How could it rise? How could it ascend? But worst of all, if a

man prays and in his mind there are evil thoughts, then his prayer struggles to ascend to its Source on high; but the evil thoughts drag it down even to the gates of Hell.

"And when a man dies and leaves this world, he is called to render an account of his life. Before him are placed scales in which to weigh his deeds. The Prosecuting Angel comes and casts a great heapful into one of the scales, while the Defending Angel stands by empty-handed; he has nothing to put into the opposite scale.

"And the man's soul cries out in anguish: O Master of the Universe, did I not pray three times a day?"

"And then, to prove to the soul that no injustice is being done, it is led out. The Gateway of Heaven is opened and it is told to look down to earth. The soul looks and sees its prayers grovelling in the dust, in the filth. . . ."

But the Baal Shem suddenly remembered that it was Sabbath, and a festival, and wished to banish our sorrow. So he said joyfully:

"But I have good news for you. I am informed that our Seder service ascended without any hindrance—may heaven be praised for that!—and that it has been well received on high."

Just then, that boor of a g'vir jumped up with the question:

"And my Seder service, how was it received?"

Some of the Hassidim wanted to tear him to shreds; but the Baal Shem replied calmly:

"It has not yet arrived. Your Seder service is defective and needs to be mended."

"And how does the Rabbi know that?"

"I know it because your Seder service is tarrying at my door and begging to be mended."

Our g'vir half believes and half disbelieves:

"And when, Rabbi, will you open the gate for me?"

A Hassidic Tale By A Master Story-Teller

THE SEDER OF THE DOGS

By J. L. PERETZ

"To-night," answered the Baal Shem, "immediately after the Havdalah."

And he turned to the rest of us and said: "Come, all of you, you shall she . . ."

* * *

Now from that same town of Mithnagdim there also came to spend the holiday in our midst a poor melamed. On the Sabbath after the incident between the Baal Shem and the g'vir, some of our people went to the melamed and asked him about the way in which the g'vir conducted himself on Passover eves in his home town. The melamed spat in contempt.

"His Seder!" he cried. "It's a Seder of dogs!"

"What do you mean?"

"Just what I say: the g'vir does not live among his brethren in the middle of the town. He has bought for himself a house in the suburb, close to the houses of the noblemen, with whom he has dealings. He wants to be near them so that no one else may get ahead of him. And he is afraid of thieves; so he keeps dogs. And his dogs are ferocious; no Jew ever crosses the threshold of his house; and that is exactly what that old miser wants. This is how he acts on Sabbath eves and holiday eves:

"In synagogue he does not stop to finish Alenu. His belly urges him homeward. And as he runs out of the synagogue, he passes the warden and says: 'Listen, there you, send me guests; send me as many as you please.' On Passover eves he has the impudence to add: 'Let all who wish come.'

"The warden would send him guests, but they could never overtake him. And by the time they arrived in front of his house, the windows and shutters would be closed tight, and the dogs barking and showing their teeth. The guests would call, but no one would answer; and if ever a man tried to draw near, he would come away with torn clothes and wounds in his legs. Naturally, the warden stopped sending guests; but he keeps saying just the same: 'Send as many as you please. Let all who wish come!'"

"Very well," said we, "we shall see what will happen to-night."

It is after Havdalah, and the room is crowded to the door. The g'vir is sitting

wedged in among the rest, a bit ashamed, a bit afraid, and a bit sceptical.

The Baal Shem orders the doors and shutters to be closed. That is done. The g'vir gets up. He has changed his mind. He wants to go out. As you may imagine, we don't let him go. Someone takes hold of him by the nape of the neck and pushes him back into his seat.

But when the Baal Shem ordered the lights to be put out, the g'vir becomes terrified and shrieks in despair: "I refuse; I absolutely refuse."

Of course he is silenced.

The Baal Shem bends over and whispers to the warden who calls out in the dark-

ness in the tone used in inviting someone to the Torah:

"Let there arise the Seder of Yankel of Konska-Vola."

And at once the Seder made itself heard in the darkness: "Slaves were we." It was the voice of the g'vir.

At that very minute: "Bow-wow-wow." The barking of dogs.

And so on: "Unto Pharaoh in Egypt . . ." "Bow-wow! Bow-wow!"

"Let all who wish . . ." "Bow-wow! Bow-wow!"

* * *

And—thank goodness—the g'vir disappeared in the dark and never came back. Good riddance!

PASSOVER HUMOR

By JACOB RICHMAN

A MAN came to Reb Yosse Baer of Slonim and asked whether he would comply with the law if he used milk for the Four Cups at the Seder.

"Are you a sick man?" the great man asked.

"No," was the answer. "But I cannot afford to buy any wine."

Reb Yosse Baer called his wife and directed her to give the man 25 rubles. The caller demurred. "I merely came to ask a *shaale*," he declared, "not to get a gratuity." But upon the rabbi's insistence he accepted the gift.

The rebbitzin later took her famous husband to task. "Why do you squander your money so recklessly!" she demanded. "We are not millionaires. Two or three rubles would have been more than enough to buy wine for the Four Cups."

"Don't you understand," explained the saintly man. "If he had no money to buy wine, most likely he had no money to buy fish and meat either. What could he do, then, with two or three rubles?"

* * *

Reb Levi Yitchok of Berdichev, whose love for his people was proverbial, once took a stroll in the market place during the intermediate days of Passover. Stopping a merchant who was known to deal in contraband silk smuggled from Austria, he said: "Could I get a few yards of silk from you?"

"As many as you like," replied the merchant.

Approaching another trader he en-

quired whether he would sell him some of his illicitly imported silverware, and he was assured that he could get all that he wanted. Then he asked whether he could sell him some *bometz*; leavened food.

"*Hometz*!" the other exclaimed in horror. "Do you think a Jew will deal in *bometz* on Pesach?"

Reb Levi Yitchok thereupon lifted his eyes to Heaven and gave vent to one of his celebrated and quaint apostrophes. "Lord of the universe," he declared ecstatically, "See what a wonderful people Israel is. The Czar has millions of soldiers, armed with rifles and bayonets, watching every step of the border. Yet Jews find a way to dodge them and to transgress his decrees, whereas You, having no soldiers and no gendarmes; all You did was merely write one little verse; 'No leaven shall be found in your houses,' nevertheless You cannot find a crumb of leaven in the possession of any Jew. Verily, there is not such a wonderful people on the whole face of the earth!"

* * *

Rabbi Akiva Eger, of Posen, was distinguished for his humility and kindness no less than for his profound erudition. One Passover he had at his table a poor stranger, who accidentally spilled his cup of wine on the tablecloth. To put him at ease, the rabbi artfully spilled his own cup of wine.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

"Faith and Love" by Rabbi Alexander A. Steinbach, Philosophical Library, N. Y.

This is a collection of beautiful, inspirational chapters, all dealing with spiritual themes, which will delight the heart and enrich the mind of the reader. Whether the author speaks of the roles of faith and love in life, or in finding God, or of the lonely soul or the law of growth in life, he is able to penetrate the deeper mysteries living and to unfold their meanings for our every-day existence. The essays are written in a beautiful prose which borders on the poetic; they are in truth literary cameos, wrought by one whose poetic gifts have long been acclaimed. This is a most noteworthy addition to the many other volumes which Rabbi Steinbach has written and with which he has enriched our literature.

"Yesbu Ha-Notzare (Jesus of Nazareth—King of the Jews—His Time, His Trial and His Crucifixion), by Prof. Solomon Zeitlin. Neuman Publishers, Jerusalem, Tel Aviv.

This is a Hebrew translation of a notable work originally written in English, "Who Crucified Jesus?" which appeared in America during the second world war. This Hebrew volume elaborates upon the English edition and gives us a deeper analysis of the age in which Jesus lived and of the political and religious life of the Jews in that period. The thesis which Professor Zeitlin develops is that neither the Pharisees nor the Sadducees, not the Jewish people as such, nor the legally constituted Sanhedrin were responsible for the crucifixion of Jesus, but that it was a rump Sanhedrin of the Quislings of that day, appointed by Pilate, and who were ready to do Pilate's bidding. It is difficult to note all the arguments and historic insights offered by the author in a brief notice. Suffice to say, that his thesis, when first presented in the English volume, made a deep impression upon leading historians, both of Jews and non-Jews. The volume is beautifully translated by Dr. Joseph bar Lev, and will undoubtedly be well received in Israel and by Hebrew readers everywhere.

Ruboth Nifgasboth, "A Conclave of Spirits," Literary Essays, by Prof. Hillel Bavli Ogen and Neuman, publishers. Jerusalem, Tel Aviv.

This is a volume which will be warmly welcomed by all lovers of Hebrew literature. It is a collection of the most important essays written by Professor Bavli which have appeared in various Hebrew publications during the last thirty-five years. The volume is divided into two sections, the first dealing with the great Hebrew literary figures of the last century and the second discussing a number of leading non-Jewish writers.

Professor Bavli is known for his masterly poetic gifts, and is one of the great Hebrew poets of our day. But he is also a superb literary critic, and in these essays he exhibits a remarkable gift for analyzing and in evaluating the writings of the great personalities in our Hebrew and general literature. An intellectual treat awaits the reader of this fascinating volume.

"Generation of Decision," by Sol Liptzin. Bloch Publishing Co., N. Y.

Dr. Liptzin, Professor of Comparative Literature at City College in New York, offers in this well-written volume a timely description of the impact of the Jew on the American mind and also of the impact of the American life on the thinking and character of the Jew. You find here a penetrating analysis of the contributions to America by the outstanding Jewish personalities in every field of cultural and social creativity. On the other hand, it tells also how the Jewish personality has been affected by new environment in this land. Professor Liptzin is very optimistic as to the future of the Jew in America. He does not believe that the Jew is dissolving in the American melting-pot; on the contrary he is convinced that we are experiencing a regeneration in our spiritual life. We are a Generation of Decision, and we can achieve another Jewish golden age if we but resolve to achieve it.

"Anne Frank—the Diary of a Young Girl," edited by Mordecai H. Lewittes. Globe Book Co., N. Y.

The Diary of Anne Frank is now known throughout the world. It has been translated into many languages and also dramatized on the stage. Rabbi Lewittes felt that because the Diary was written by a young girl, it should be of special interest to the pupils of our public schools, and he has edited the original work to make it suitable for class-room reading. Knowing children as he does, he has achieved his purpose in expert fashion and has rendered a great service to the cause of education. "I want to go on living even after my death," Anne Frank wrote. This volume will help to keep her alive in the hearts of our young as well as in the conscience of the world.

"The Russian Jews in America," by George Price. Translated by Leo Shpall. American Jewish Historical Society, N. Y.

Mr. Shpall has rendered a fine service to all students of the history of Jews in America by translating from the Russian into English this fascinating description of Jewish life in America during the end of the nineteenth century. These were crucial years in the life of Russian Jewry, when tens of thousands fled from pogroms and persecution, to find a haven in this blessed land. They were years of hardship and struggle for the immigrant Jews. Mr. Price was also an immigrant, but soon became prominently identified with many an institution in New York. He wrote a series of articles for the Russian periodical *Voskhd*, which in 1893 he published in book-form in St. Petersburg under the title *Russkie Yevrei v' Amerike* ("The Russian Jews in America"). Mr. Shpall, who has written extensively on items of American Jewish interest in the Russian press, has now enriched our knowledge of that interesting period, in translating this work into English.

THIS Passover is especially meaningful for Cuban Jewry because the 12,000 Jews of this strife-beset island republic have been providentially exempted from the grim events of the past year.

Cuba is but 90-odd miles from the southernmost tip of Florida. Although only one Cuban in 500 is Jewish, the Jews play an important role in Cuba's business and industry.

A most bloody war was in Cuba. Yet Cuban Jews, an exposed minority, found that neither side in the fratricide injected anti-Semitism.

Israel was among the first nations to recognize the new government.

Jews active in the revolutionary movement were mainly university students and young professional men. Jewish leadership sought to avoid giving an impression that the Jewish community as such was involved with either side.

Actually, most Jews welcomed the Castro administration. They found Batista's political police similar to Gestapo thugs although anti-Semitism was absent. The Batista agents assaulted all dissenters in an atmosphere of oppression and denial of civil liberties.

For the first time in the history of Cuba a Jew was named a member of the Cabinet. He is Enrique Oltuski, a member of Castro movement. He is a son of immigrant parents from Poland who established a shoe factory in Santa Clara. An engineer and graduate of the University of Miami, Oltuski at 29 years of age is Minister of Communications in the new government.

The Zionist movement is strong in Cuba. Since Israel's establishment, over 200 Jews from Cuba have settled in Israel. Cuba's Jews feel their loyalty to Judaism and Zionism in no way lessens their patriotism as Cubans.

It is a matter of record that Jews lived in Cuba before explorers set foot on the territory now known as the United States. Columbus, on his first trip, had two Marranos (secret Jews) in his crew. They were Alonso de la Calle and Luis de Torres. The latter was Columbus' interpreter and knew Hebrew among other tongues. Reliable historians agree that de Torres settled in Cuba before the end of the 15th Century and died there. He is credited with the introduction of tobacco into Europe.

A Report on A Community in A Revolutionary Transition

JEWISH LIFE IN CUBA

By MILTON FRIEDMAN

At the end of the 16th Century many Marrano Jewish families fled the Spanish Inquisition to Cuba. But persecution followed them to the lush tropical isle. A branch of the Cartagena Inquisition opened offices in Havana. Religious persecution stopped in 1783. The Inquisition laws in Cuba were abrogated in 1823.

It was not until 1881 that Spain formally permitted Jews to reside in Spain. The right to hold Jewish services outside private homes was not granted until Cuba's emancipation from Spain in 1898. Cuba's "George Washington," the liberal Jose Mart, had Jewish friends and lieutenants. He saw to it that Cuban Jewry received equality when the republic was established.

Despite the Inquisition, it seems that many Jews entered Cuba during the period of formal restrictions. Cuban historians credit Hernando de Castro, a Marrano, with introducing sugar cane to Cuba in the 17th Century. Sugar is Cuba's most important export.

Historical records show that Cuba's Marranos were a virile lot. When the Church began burning Jews at the stake in Cuba, Marranos financed French and British buccaneers to war on Spanish galleons plying the West Indies trade routes. Some of the privateer ships carried the names of Jewish women killed by the Inquisitors.

There is evidence that even some avowed Jews managed somehow to survive the Inquisition in Cuba. A beautiful actress who died in Paris in 1869 was Delores de Dios-Porta, from Cuba, who openly professed the Jewish faith.

Cuban Marranos disappeared as a group. But many of Havana's most distinguished Catholic families today proudly acknowledge ancestors of Marrano origin.

When Theodore Roosevelt's Rough Riders came to Cuba in 1898, Jews were in their ranks. Some, like Sgt. Frank Steinhardt, remained. He became the

founder of Havana's trolley car system. American Jews were enthralled by Cuba's beauty and mild climate.

Shortly after World War I a mistaken idea travelled across war-torn Eastern Europe, especially among Jews. It was that immigration to the United States was "easier" via Cuba than directly from Europe. Cuban entry laws were then lax. In 1924 over 5,000 Jews, mostly from Poland, entered Cuba. In 1929 more than 7,000 came. Of these 94 percent were under 40 and two-thirds were adventurous young men.

Some moved from Cuba to other Latin American countries. Others managed to gain admittance to the United States.

In order to aid Jewish settlement in Cuba, a Jewish Committee for Cuba was formed in New York. The noted American Jewish leader, Louis Marshall, was chairman. The National Council of Jewish Women and the Hebrew Immigrant Aid Society participated. Many thousands of dollars in loans were issued.

Using these funds to good advantage, Jews entered a variety of businesses—clothing, textiles, shoe manufacturing, tobacco plantations.

A gradual merger of Sephardic and Ashkenazi Jews took place. Jewish institutions grew in size and number. The Colegio Herzl, a Sephardic Jewish school founded in 1914, added Yiddish to its curriculum and welcomed non-Sephardic children. This came as a result, in part, of American financial support.

Further amalgamation has since developed in the modern community structure. In the late 1930's a Jewish Merchants Association was formed to combat anti-Semitic propaganda spread by Axis agents. In recent years, despite political turmoil in Cuba, Jews have enjoyed good community relations.

Today a healthy and growing Jewish cultural life exists. Synagogue attendance is considerably higher than in the United States.

Following are excerpts from comments on Rabbi Levinthal's new work:

"Not only the Jewish, but the general community should gain greatly from your thoughtful volume."

—PROF. LOUIS FINKELSTEIN

"I found it very stimulating reading."

—PROF. SALO BARON

"I have greatly enjoyed reading your book and feel my mind instructed, clarified and enriched. The experience I have had with the book, others will have."

—DR. JOHN HAYNES HOLMES

"I think you have made a very helpful contribution to our people. In your own clear and interesting style you have highlighted the strengths and weaknesses of our various religious groupings. This should be an excellent text for adult discussion groups in our synagogues throughout the country."

—DR. SIMON GREENBERG

". . . has all the qualities we associate with you—learning, tolerance, insight and eloquence. I am certain that it will find a wide reading public in this day, when increasing numbers of men, women and young people are seeking to discover the roots of their being in the religious heritage of Israel."

—DR. ROBERT GORDIS

"Found it to be a most cogent statement. Without any carping criticism you reveal the positive and negative attitudes of each of the four points of view."

—RABBI MAX ARZT

"That these discourses proved to be so popular is a tribute to your unmatched combination of lucidity, charm and scholarship. Many who seek enlightenment on the definitions and distinctions of the several trends in Judaism will find in your volume reasoned authentic answers. Your fairness and tolerance shine through even when you are critical."

—DR. ISRAEL GOLDSTEIN

"I enjoyed the book because it is clear, honest, compact. And I agree with you on the central character of *halakhab*."

—PROF. HARRY M. ORLINSKY

"I have always admired your clear style and your steady balanced thinking. It is a characteristic of all your books, and I suppose a reflex of the man who

Dr. Levinthal's New Book, "Point of View: An Analysis of American Judaism" Hailed By Many Leaders

wrote them. Rarely if ever have I seen so much impartiality towards other viewpoints—while holding on to your own."

—PROF. HENRY SLONIMSKY

"You have held up the mirror to the American Jewish religious scene, and have served thereby the cause of Judaism in general."

—PROF. SAMUEL S. COHON

"It is the best presentation of the trends in American Judaism I have seen—just, tolerant, critical yet never aggressive. Precious quotations, including the one from your father, of blessed memory."

—PROF. NAHUM N. GLATZER

"Your treatment of the four types of Judaism was admirable, not only in your customary scholarly approach, but also in the generosity of your spirit and in the fairness of your mind."

—DR. SAMUEL H. GOLDENSON

"You have handled a most difficult subject in a magnificent manner, convincing in thought and delicate in your presentation. . . ."

—RABBI ABRAHAM M. HELLER

"I am intrigued by your apt choice of quotations and of your ability to penetrate to the heart of a religious position. You have shown that one can be critical and at the same time kind. You write in a manner that is just right for adult education purposes. . . ."

—DR. SIMON NOVECK,

National Director, B'nai Brith,
Dept. Adult Education.

"Your book, 'Point of View' is another glowing contribution to the American Jewish library. As usual, I enjoyed the clarity of your style, your succinctness and your rich erudition."

—RABBI SAMUEL M. SILVER

"It is not only a keen and authentic analysis, fair to all four camps (and you have not spared our own), but it is a constructive criticism showing the way and offering hope for the future of the Jew in the western world . . . It is a very fine and timely piece of work, beautifully written and thought provoking."

—RABBI LOUIS D. GROSS

Report From the Center Hebrew School

THE Hebrew School marked the holiday of Tu B'shvat with a special assembly at which a movie, "Land of Promise," was shown. Pupils presented Mr. and Mrs. Frank Schaeffer with a scroll commemorating the planting of a grove of trees in Israel. Rabbis Levinthal, Kreitman and Lewittes paid tribute to Mr. and Mrs. Schaeffer because of their devoted work in behalf of Israel and of Jewish education.

The principal speaker at the high school breakfast on Sunday, March 8, was Mr. Harold Kushner, who spoke on "Youth in Israel."

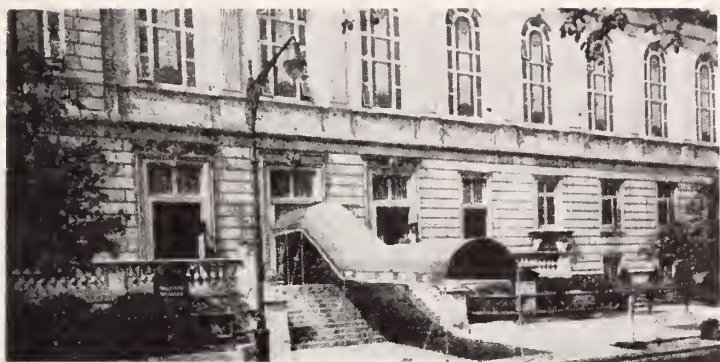
Each student of the first grade received a Siddur as a gift at a special ceremony held on Sunday March 1. Classes under the direction of Mrs. Weinreb, Mrs. Beder and Mrs. Rothberg took part.

Class VII offered a play at the annual

Purim entertainment on Sunday March 22, directed by Mrs. Ganya Spinrad. The choral group under the direction of Mr. Emanuel Goldsmith participated in the program.

The annual Book Fair sponsored by the PTA was held from March 22 to 24.

The Annual Post Bar Mitzvah Service is being held on Friday night, April 10. Eight students who have continued their Hebrew studies for two years beyond their Bar Mitzvah take part in the service and receive certificates. The Zvi and Paya Kushner award will be presented to Cary Aminoff, a graduate of our Hebrew School who is now in the senior class of the Marshalliah Hebrew High School. Graduates include Cary Aminoff, Robert Crawford, Everett Goldberg, Leslie Grubman, Kenneth Hurst, William Kantor, Eugene Weiss and Philip Yacht.



NEWS OF THE CENTER

Concluding Late Friday Night Services to Honor Post Bar Mitzvah Fellowship

The concluding Late Friday Night Services of the season on April 10th will be devoted to the graduates of our Post Bar Mitzvah Fellowship, consisting of pupils who have completed two years of Hebrew studies beyond Bar Mitzvah. Rabbis Levinthal, Kreitman and Lewittes will participate. The following students will be honored: Cary Aminoff, Robert Crawford, Everett Goldberg, Leslie Grubman, Kenneth Hurst, William Kantor, Eugene Weiss, Philip Yacht.

Physicians' Sabbath April 11

On the occasion of the Sidrah "Mishpatim," the service and sermon were dedicated to the legal profession. The service at that time was entitled "Law as a Sacred Calling." It was decided to dedicate the Sabbath of "Tazria" wherein is described the sanitation and healing responsibilities of the ancient priesthood as the Sabbath for physicians, dentists and other members of the modern healing professions, and in a larger sense, those who are consecrated to the priesthood of healing. Rabbi Kreitman will discuss the Jewish approach to medicine and hygiene as reflected in the bible, Talmud and our medieval philosophers—physicians. All the physicians and dentists of our community are invited to attend.

Siyum Services

Services for the first born son will be held on Wednesday morning, April 22nd at 7:00 and 8:00 o'clock.

Passover Services

The services for the first days of the Passover holiday will be held on Wednesday and Thursday evening, April 22nd and 23rd at 6:00 o'clock; on Thursday and Friday mornings, April 23rd and 24th at 8:30 o'clock. Rabbi Levinthal

will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choir.

The services for the concluding days of the Passover holiday will be held on Tuesday and Wednesday evenings, April 28th and 29th, at 6:15 o'clock; on Wednesday and Thursday mornings, April 29th and 30th, at 8:30 o'clock. Rabbi Kreitman will speak on Wednesday morning and Dr. Levinthal will speak on the concluding day, Thursday morning. Cantor Sauler will officiate on both days together with the Center Choir.

Yizkor (Memorial Services) will be recited at the services on the last day of Passover, Thursday morning, April 30th, at about 10:30 o'clock.

Holiday Torah Readings

1st Day—Exodus 12:21-51; Numbers 28:16-25.

Haftarah—Joshua 5:2-6:1.

2nd Day—Leviticus 22:26-23-44; Numbers 28:16-25.

Haftarah—II Kings 23:1-9, 21-25.

Intermediate Sabbath—Exodus 33:12-34:26; Numbers 28:19-25.

Haftarah—Ezekiel 37:1-14.

(Song of Songs is read.)

7th Day—Exodus 13:17-15:26; Numbers 28:19-25.

Haftarah—II Samuel 22.

8th Day—Deuteronomy 15:19-16:17; Numbers 28:19-25.

Haftarah—Isaiah 10:32-12:6.

Passover Sedorim

The first Seder, on Wednesday, April 22nd, will begin at 7:00 o'clock and the second Seder, Thursday, April 23rd, will commence at 7:00 o'clock.

SABBATH WORSHIP

Kindling of Candles—6:10 P.M.

Services 6:00 P.M.

Concluding Late Friday Evening Services—April 10th, 8:30 P.M.

ANNUAL POST BAR MITZVAH SERVICE

Cantor William Sauler

WILL CHANT THE SERVICE

Oneg Shabbat sponsored by
P.T.A. of the Hebrew School

Sabbath Morning Services

April 11th, 8:30 A.M.

Sidrah: "Tazria"

Leviticus 12.1-13.59

Prophets: II Kings 4.42.5-19

RABBI KREITMAN

will dedicate this Sabbath to the members of the healing profession and will speak on

"A PRIESTHOOD OF HEALING"

Class in Talmud led by

RABBI JACOB S. DONER—5:00 P.M.

DAILY SERVICES

Mornings: Monday through Friday
7:00 and 8:00 o'clock

Sunday mornings—8:00 and 8:50

The first minyan morning service
on Rosh Chodesh begins at 6:45

MINHA SERVICES

Week of April 12—6:15 P.M.

Late Maariv Services—7:00 P.M.

Mishnah Class conducted by

RABBI KREITMAN—10:00 A.M.

The Breakfast on April 12 will be sponsored by Mr. Abraham H. Zirn to commemorate a Yahrzeit. No Mishnah classes on April 19th and 26th—will resume Sunday, May 3.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- AARONSON, SAMUEL: Married; Res.: 263 Brooklyn Ave.; Bus.: Stationery, 127 Kingston Ave.; *Proposed by* Abraham W. Slepian.
- BEROZA, SOL: Married; Res.: 584 Grand St.; Bus.: Lithographer, 79 7th Ave.
- BRESSMAN, DR. HERBERT B.: Single; Res.: 808 Eastern Parkway; Bus.: Dentist, 45 W. 54th St., N. Y.; *Proposed by* Dr. Louis A. Berk.
- CARLIN, DAVID: Married; Res.: 2617 Orr St., Merrick, L. I.; Bus.: Executive, Encyclopedia Britannica, Garden City, L. I.; *Proposed by* Israel Kaplan, Phil Levine.
- CHALIFF, MISS MARALYN: Res. 1363 Eastern Parkway; *Proposed by* Morris J. Bloomstein, Herbert Kaplan.
- CHANES, MISS DIVA: Res.: 9213 Avenue B.
- COHEN, BRUCE: Single; Res. 825 Ocean Parkway; Bus.: Sales, International Harvester Co.; *Proposed by* Hebray Lee Poyta.
- COHEN, MORTON PAUL: Single; Res.: 706 Rogers Ave.; Student.
- CURE, BERNARD: Married; Res.: 881 Washington Ave.; Bus.: Anton Machine Wks.; 1226 Flushing Ave.
- DONER, SAM: Married; Res.: 720 St. Marks Ave.; Bus.: Mfg. Representative, 55 West 39th St., N. Y.; *Proposed by* Rabbi Jacob S. Doner.
- EDELSTEIN, MISS TOBY: Res.: 738 Howard Ave.; *Proposed by* Max Crawford, Robert Gutchman.
- EISEMAN, BERNARD: Married; Res.: 436 New York Ave.; Bus.: Insurance, 877 Manhattan Ave.
- FISK, ALLAN: Single; Res.: 731 Schenectady Ave.; Bus.: Teacher, 2401 Neptune Ave.; *Proposed by* David Finkelstein, Max Lerner.
- FORMAN, JEROME: Single; Res.: 473 Powell St.; *Proposed by* Robert Gutchman.
- FOX, SHELDON: Single; Res.: 131 East 21st St.; Bus.: Engineer, Airborne Inst. Lab.; *Proposed by* Norman Mattisinko, Lila Picken.
- FREED, MOSES: Single; Res.: 745 Lincoln Pl.; Bus.: Salesman, Air Freight, 405 W. 37th St., N. Y.; *Proposed by* Howard D. Seline.
- GLUCKMAN, ROBERT: Single; Res.: 808 Eastern Parkway; Bus.: Attorney, 437 Fifth Ave., N. Y.; *Proposed by* Dr. Louis A. Berk, Robert Gutchman.
- GOLDMAN, EDWARD: Single; Res.: 322 East 94th St.; Bus.: Hairdresser; *Proposed by* Al Buschel, Morton Beres.
- GOLDMAN, HAROLD: Married; Res.: 959 Carrol St.; Bus.: Thread, 33 Union Sq.; *Proposed by* Harold Goldman.
- HARRITON, RICHARD: Single; Res.: 3320 Avenue H; Bus. Accountant, 33 Rector St.; *Proposed by* Joel Sherrow.
- HOFFNONG, ERWIN: Single; Res.: 340 Pennsylvania Ave.; Bus.: Interviewer, N. Y. State Employment Service; *Proposed by* Robert Gutchman, Max Crawford.
- HORNICK, LEO: Res.: 601 Albany Ave.; Bus.: Window Cleaner, Queens; *Proposed by* Leo Hornick, Harry Aronson.
- KAREN, HERBERT: Single; Res.: 647 Albany Ave.; *Proposed by* Harvey Gerber.
- KATZ, ASCHER: Married; Res.: 941 Washington Ave.; Bus.: Lawyer, 666 Fifth Ave., N. Y.
- KATZ, EDWARD: Single; Res.: 1141 Eastern Parkway; Student; *Proposed by* Sonia Moscovitz, Steven Leventhal.
- KAUFFMAN, IRWIN: Married; Res.: 2076 Bronx Park East; Bus.: TV Sales & Service.
- KORNBLATT, DAVID: Married; Res.: 83-88 Woodhaven Blvd.; Bus.: Diamond Setter, 20 West 47th St.; *Proposed by* Jessie Weishar, Lillian Zwilinger.
- KRAKOWSKY, HARRY: Married; Res.: 1584 Carrol St.; Bus.: Sales Manager, Chocolate Novelties, 9301 Ditmas Ave.
- KRIEGER, ABRAHAM: Married; Res.: 10 East 43rd St.; Bus.: Production Mgr., Mailing Co., 55 West 45th St.; *Proposed by* Rubin Gralla.
- KRINSKY, RAYMOND: Married; Res.: 147-36 70th Road, Flushing, L. I.; Bus.: Fuel Oil, 14 E. 98th St.; *Proposed by* Dr. Jacob J. Altholtz.
- KUTAS, MISS JUDITH: Single; Res.: 848 Eastern Parkway; *Proposed by* Robert Gutchman, Norman Mattisinko.
- LEVITT, DR. JACOB: Married; Res.: 668 Eastern Parkway; Bus.: Physician.
- LIEBERMAN, MISS ARLENE: Res.: 9121 Kings Highway. *Proposed by* Lila Picken, Morris J. Bloomstein.
- LURIO, ARTHUR: Single; Res. 1800 Albemarle Rd.; Bus.: Real Estate, 44 Court St.; *Proposed by* Harvey Lurie.
- MARINOFF, JACK: Single; Res.: 3500 Snyder Ave.; Bus.: Supper Club, 1014 Utica Ave.
- MARKOWITZ, BERTRAM: Single; Res.: 29 Blake Ave.; Bus.: Advertising, 345 Madison Ave.; *Proposed by* Robert Gutchman.
- MARSHEL, ARNOLD: Married; Res.: 280 Ocean Parkway; Bus.: Real Estate, 44 St.; *Proposed by* Harvey Lurie.
- MEVORAH, MISS RHODA: Res.: 602 Georgia Ave.; *Proposed by* Emanuel Mevorah.
- MORET, SID: Married; Res.: 134-29 Francis Lewis Blvd.; Bus.: Salesman, Athletic Equip., 886 Franklin Ave.; *Proposed by* Morris S. Schechter.
- PADERNACHT, M. ALLAN: Single; Res.: 285 Albany Ave.; Bus.: Clerk, Textile Converting; 1410 Broadway.
- PIANKO, HARRY: Married; Res.: 816 Montgomery St.; Bus.: Provisions, 521 East 5th St.
- PORUSH, ABRAHAM: Married; Res.: 687 Montgomery St.; Bus.: Displays, 1133 Broadway; *Proposed by* Max Taft, Robert Gutchman.
- POST, MISS PEARL: Res.: 657 East 26th St.; *Proposed by* L. H. Fischer, Bernice Gross.
- RAPHAEL, MAX: Married; Res.: 474 Brooklyn Ave.; Bus.: Spice Importer, 141 Chrystie St.; *Proposed by* Samuel Gartenberg.
- RENNERT, ARNOLD: Married; Res.: 2425 Haring St.; Bus.: Restaurant & Bar, 179 Varick St.; *Proposed by* Joel Scherle.
- RENNERT, IRA L.: Single; Res.: 346 East 55th St.; Bus.: Stock Broker, 1 Wall St.; *Proposed by* Joel Sherrow.
- RIFKIN, MISS BARBARA: Res.: 127 East 59th St.; *Proposed by* Wm. Walter; Irwin Weisberg.
- RITHOLZ, KENNETH: Single; Res.: 308 East 56th St.; Bus.: Supper Club; 1014 Utica Ave.
- ROSENBLUM, MISS ROSLYN: Res.: 1530 Eastern Parkway; *Proposed by* Norman Mattisinko, Arthur J. Viders.

ROSENFELD, MARTIN E.: Married; Res.: 55 Eastern Parkway; Bus.: Hardware, 215 4th Ave.; *Proposed by* Abraham W. Slepian.

RUBIN, HERMAN: Single; Res.: 567 Sheffield Ave.; Bus.: Taxi Operator; *Proposed by* Leonard Krawitz, Seymour Berland.

SCHATZ, MISS DOROTHY: Res.: 459 East 91st St.; *Proposed by* Bea Edelstein, L. H. Fischer.

SCHULMAN, SAMUEL: Married; Res.: 740 Empire Blvd.; Bus.: Accountant, N. Y. State Dept., 93 Worth St.

SCHURR, MICHAEL: Single; Res.: 260 Lenox Rd.; Bus.: Attorney, 26 Court St.; *Proposed by* Dr. Sol Amsterdam, Jack Raphael.

SCHWARTZ, BERNARD: Single; Res.: 713 Eastern Parkway; Bus.: Displays, 426 East 91st St.; *Proposed by* Abraham W. Slepian, Dr. Arthur Raeder.

SCHWARTZ, IRA J.: Married; Res.: 639 Eastern Parkway; Bus.: Police Officer, 397 Coney Island Ave.; *Proposed by* Robert Gutchman, Al Hellman.

SEIDERMAN, MRS. SAMUEL: Res.: 750 Eastern Parkway; *Proposed by* Mrs. Fanny Buchman.

SERVETMAN, MISS IRENE: Res.: 524 Saratoga Ave.; *Proposed by* Larry Fischer, Norman Mattisinko.

SHERROW, JOEL: Single; Res.: 427 B. 148th St.; Bus.: Salesman, Medallions, 1 Park Ave.; *Proposed by* Robert Gutchman, Maury Goldman.

SIEGEL, MISS ZELDA: Res.: 1734 East 54th St.; *Proposed by* Larry Fischer, Robert Gutchman.

SKLAR, MAX: Married; Res.: 1519 Howell Rd., Valley Stream L. I.; Bus.: Supper Club, 1014 Utica Ave.

SOLODOW, PHILIP: Married; Res.: 320 Sterling St.; Bus.: Accountant, 40 Exchange Pl.

STEIN, STANLEY: Single; Res.: 919 Park Pl.; Bus.: Salesman.

TIEGERMAN, SIMON: Married; Res.: 900 Eastern Parkway; Bus.: Knitting Mills, 49 Junious St.; *Proposed by* Julius Kushner.

WALDSTREICHER, ELLIOT: Single; Res.: 157 B. 126th St., Belle Harbor; Bus.: Baker, 183 B. 116th St.; *Proposed by* Nathan Fein.

WIEDMAN, MISS LUCILLE: Res.: 221 McDonald Ave.

ZUCKERBERG, MISS LILLIAN: Res.: 1975 Union St.; *Proposed by* Rosalie Druxserman, Jack Simon.

Reinstatements

BUNDT, JEROME: Single; Res.: 652 Willoughby Ave.; Bus.: Board of Higher Education, 535 East 80th St., N. Y.

CATOK, SAM: Single; Res.: 457 F.D.R. Drive; Bus.: Sales Contracting.

CHASIN, MILTON: Married; Res.: 63-43 110th St., Forest Hills; Bus.: Bedford Sales, 1619 Bedford Ave.; *Proposed by* Frank F. Rose.

COHEN, DAVID: Married; Res. 1035 Washington Ave.; Bus.: Realty.

GLICKMAN, MARTIN: Single; Res.: 1673 Carroll St.; Bus.: Bookkeeper, 459 Howard Ave.; *Proposed by* Morty Pinkwasser, Eli Zev.

GOLDSTEIN, MORRIS E.: Single; Res.: 590 Ocean Ave.; *Proposed by* Frank F. Rose.

PEARL, MAX: Single; Res.: 691 Sheffield Ave.; Bus.: Handkerchief Mfg., 27 East 22nd St.; *Proposed by* Diana Bentkowsky.

RADUTZKY, HARRY: Married; Res.: 87 Meadows Rd., Lake Success; Bus.: Independent Halvah, 53 Varick St.; *Proposed by* Frank F. Rose.

WAPNER, SIDNEY: Married; Res.: 127 Broadway, Rockville Center; Bus.: Mfg. Fine Furniture, 440 Adelphi St.; *Proposed by* Aaron Fried, Jack Arkin.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Holiday Gym Schedule

The Gym and Baths Department will be open Wednesday, April 22nd for men and boys from 12 to 3 P.M., will be closed Thursday and Friday, April 23rd and 24th for Passover and will reopen Sunday morning, April 26th for men at 10 A.M., and for boys from 2 to 4 P.M.

For the concluding days of the holiday, the department will be open on Tuesday, April 28th for women from 10 A.M., to 3 P.M., will be closed Wednesday and Thursday, April 29th and 30th and reopen Friday, May 1st for men and boys from 1 to 4 P.M.

Passover Vacation for Hebrew School

Passover vacation for students of our Hebrew School will begin on Wednesday April 22nd through Thursday, April 30th. Classes will resume Sunday morning, May 3rd.

MEN'S CLUB

THE Men's Club has really become a fixture of our Temple. The membership increases steadily and the monthly meetings have seen as many as 150 men gather for a delightful evening. The programs have featured outstanding speakers. The discussions have produced a spirited give and take that demonstrated the deep interest of our members.

Recently we held our annual elections. At a subsequent meeting we were honored by the presence of Justice Maurice Bernhardt, of the Domestic Relations Court, who conducted the installation ceremonies. The newly elected officers are:

President, Theodore D. Ostrow; Vice-Presidents, Louis Kramer, Dr. Milton Schiff, Robert Morse; Treasurer, Morris Traub; Secretary, Bernard Wolpert; Official Host, Max Crawford; Program Chairman, Robert Gutchman.

Program and Executive Committee: Max Crawford, Dr. Jules Kahn, Hugh Greenberg, Abraham Michelman, Harold Kalb, Benjamin Wisner, Carl Kahn, Murray Greenberg, James J. Jackman, Abe Ratner.

We urge all men of the Center to join our organization. The dues are only \$5.00 annually, which simply helps to pay for the refreshments at each meeting and for postage. We are proud of the manner in which our men have joined in every endeavor of the Center and have supported the various programs of causes seeking the assistance of the Center.

On the June 5th week-end we will hold our annual outing at The Breakers Hotel in Atlantic City. The rates are most reasonable, varying between \$12.00 to \$14.00 per day. Reserve now for accommodations.

It is with special pride that we announce the appearance of Hon. Aaron E. Koota, Assistant District Attorney of Kings County, in charge of the Racket's Bureau, as our guest speaker at the meeting of Monday, April 20. He will discuss his experience in the prosecution of numerous criminal activities. As an able and vigorous prosecutor, Koota has won wide acclaim. All our members are cordially invited.

TED OSTROW, *President.*

YOUNG FOLKS LEAGUE

SINCE this administration will end before the publication of the next *Review*, I wish to express my thanks to all for their wonderful contributions during my administration. My special gratitude goes to our past President, Elliot Lewis, to our first Vice-President, Arthur Viders, who has done much behind the scenes and to our second Vice-President, Lila Picken, for her efforts in making this a most successful season. To the other members of the Executive Board, as well as to all of the general membership, I wish to acknowledge their enthusiasm in behalf of our organization.

The best springboard for a successful season is a successful Cotillion. This year our tenth annual "Spring Cotillion" will be held on Saturday evening, May 30. The newly refurbished Center Auditorium will be filled with gaiety, dancing, refreshments. To insure its success, please send your reservation early to our Cotillion Committee. Couvert, \$12.50 per couple. Dress informal.

YOUTH CONGREGATIONS

AN IMPORTANT aspect of Center activities is the sponsorship of the two Youth Congregations, Junior and Children. These groups meet regularly Sabbath and Holiday mornings and the young people receive a traditional Synagogue training. They are instructed in the meaning of prayer and the significances of different prayers as well as in the Torah lesson appropriate for each week during the year. The habit of regular attendance has proved to be lasting with the young people and we are proud of the earlier generation who are now serving in important Center posts throughout the Jewish Community.

The Junior Congregation, composed of teen-agers, is ably and successfully supervised by Mr. Leo Shpall, the Assistant Principal of the Hebrew School. Adults visiting this Congregation derive a great deal of pleasure observing young people in all the necessary roles of conducting the services, and listening to the active participation of the congregants in prayer and song. We were privileged this year to hold services in the Main

Let us not forget that this summer the group will conduct informal meetings on the Center roof. We will also have a picnic to Hudson River park and the annual beach party at Plum Beach in August.

Calendar

Wednesday, April 15: YFL Choral Group presents "Seven Golden Buttons" under the direction of Naomi Horowitz.

Tuesday, April 21: Passover program.

Wednesday, April 29: No meeting.

Wednesday, May 6: Meeting—Speaker on "Marriage and the Family."

Wednesday, May 13: Israeli Independence Day program.

Wednesday, May 20: Rabbi Kreitman will speak on a book from the "Prophets."

Wednesday, May 27: Annual Business Meeting and Election of Officers.

Saturday, May 30: Spring Cotillion, 9 P.M.

Wednesday, June 3: Installation of officers.

NORMAN MATTISINKO, *President*.

Synagogue on January 3, on the occasion of welcoming the Alumni of the Congregation for a special "Homecoming Sabbath."

A regular feature of the services is a series of inspiring sermonettes delivered by senior members, alumni and Center members who are devoting a great deal of time and effort for the advancement of youth programs.

The Children's Congregation, supervised by Mrs. Evelyn Zusman, a teacher in the Hebrew School, and an expert in the field of children's synagogue services, has been very successful in attracting many children, ages eight to twelve, from the Hebrew School and the community. These services are supplemented with dramatizations of the Torah portion of the week and presented by the children themselves. We look upon this group as our reservoir and supply for the future members of the Junior Congregation and eventually as active participants of the Center Synagogue.

HARRY GOLDSTEIN, *Chairman*.

MR. and MRS. CLUB

A LECTURER'S success is measured by the amount of interest created by his lectures, and this is best tested by the amount and degree of audience participation. If we apply this standard to Rabbi Kreitman's speech on "Living the Jewish Life Today," delivered at our November meeting, it must be judged a significant success. The Rabbi observed that anti-Semitism is on the wane and that the American Rabbinate is now faced with the problem of the American Jew at liberty. He expressed concern over the belief by certain elements of American Jewry that fraternization amongst Jews, more often than before, takes on a non-religious quality. There were those at the meeting who disagreed with this contention and a thought-provoking discussion resulted.

We can also look back with pride at our Hanukkah party and our social dance evening with Roy Lewis. Both meetings were festive and gay.

We will long remember Mr. Yonah Alexander and his talk on "Israel in the Last Decade" at our March meeting. Mr. Alexander's wealth of information and experience greatly helped us to better understand the Israeli culture. Questions pertaining to Israel's ethnic groups, to industry, defense, and education, were clearly answered by Mr. Alexander.

Bear in mind that our meetings are scheduled for the second Wednesday of each month and plan to attend.

Candlelighting During Passover

Candles will be lit during the Passover holidays as follows:

Wed., April 22 — 6:20 P.M.

Thurs., April 23 — 6:22 P.M.

Tues., April 28 — 6:25 P.M.

Wed., April 29 — 6:30 P.M.

Passover Services for Youth Congregations

Passover Services in the Junior Congregation will be held Thursday and Friday mornings, April 23rd and 24th at 10 A.M.; also on the concluding days, Wednesday and Thursday mornings, April 29th and 30th at 10 A.M.

The Children's Congregation will start their Passover services on Thursday and Friday, April 23rd and 24th at 10:30 A.M.; the concluding days, Wednesday and Thursday, April 29th and 30th at the same time.

Once again, at this anniversary of our liberation from bondage in Egypt, we have an opportunity to witness an Exodus "me'avdut l'cherut," from slavery to freedom, as tens of thousands of Roumanian Jews are finding new homes and new hope in Israel.

It is most appropriate that the call to help reaches us as we approach the Seder evening when we proclaim "Kol dichfin yetey v'yechal." Let all who are needy come and share in what we have.

We are grateful that there is a State of Israel today, that the words with which we conclude our Seder service "L'shanah Haba'ab B'Yushalayim," Next year in Jerusalem, are a reality for so many of us, and Please God, this possibility may be granted to all.

The story of Roumanian Jewry helps us to appreciate our own blessings of freedom in the United States, to cherish them and to help preserve them. We look forward to enabling a greater number of people throughout the world to stand erect and say "Last year we were slaves; today we are free men."

A very joyous Pesach to all!

SARAH H. KUSHNER, President.

At one meeting on November 17, Mrs. Ira Gluckstein analyzed the Jewish approach to contemporary problems in her talk entitled "The World We Live In." The following contributed to the success of the event: Mrs. William Sauler and Mrs. Benjamin Markowe led the singing of the anthems; Mrs. Henry Sandler read the minutes; Mrs. Sauler chaired the program; Mrs. Abraham Bernhardt delivered the invocation, and Mrs. Charles Marks and her committee arranged the refreshments.

Card Party

Sisterhood Dessert Luncheon and Card Party was successful fun-wise and fund-wise. Mrs. Bernard Mattikow, together with her co-chairmen, Mrs. Louis Nelson and Mrs. Carl Kahn, did a wonderful job

and saw to it that everyone had a good time.

White Elephant Sale

Mrs. Abraham Meltzer, representing Sisterhood at the National Women's League convention in Miami Beach, spoke about her experiences. The theme of this year's conference was "In Thy Light Do We See Light." She stated that many of the innovations introduced by other synagogues have been long in use at the Center. The characteristics of a good Jew were discussed by the audience. At the end of the meeting the women headed for the tables displaying "White Elephant" merchandise. Mrs. Benjamin Markowe and Mrs. Theodore Ostrow together with President, Mrs. Kushner, had assembled this miniature Bazaar. Again we thank Mrs. M. Schiff for playing the anthems, Mrs. Sandler for recording and reading the minutes and Mrs. Ostrow for the opening prayer.

Luncheon For New Members

Old and new members of Sisterhood enjoyed a delicious luncheon prepared by Mrs. Marks and her co-workers for this event. Rabbi Levinthal told us that the Brooklyn Jewish Center, housing the religious and social activities of its members, served as the model for institutions all over the U. S. He explained that *chevra* means "society," but more specifically, a "friend." He urged the new members to become part of our *chevra* by participating in Sisterhood activities. Mrs. Herman Soloway presided over the cultural portion of our meeting. We commemorated Jewish Music Month, ushered in by Shabbat Shirah.

Torah Fund Luncheon

The invocation delivered by Mrs. Benjamin Kreitman opened our annual Torah Fund Luncheon. The tables were beautifully set in our newly decorated auditorium. Mrs. Benjamin Moskowitz, chairman of this event, thanked her co-chairmen, Mrs. Al Hellman and Mrs. Bernard Mattikow, for their cooperation.

Mrs. Moskowitz called attention to the centerpieces on the dais and on each table, religious articles used in the observance of our holidays. This idea was suggested by Mrs. Lowenfeld, and most of the objects could be purchased from Sisterhood's gift shop which she operates. Mrs. Moskowitz briefly enumerated the many projects of the Jewish Theological Seminary and then she presented Rabbi Kreitman, who, in his remarks, congratulated the women on this fine luncheon. He explained that it was the duty of the Jewish women to encourage the study of Torah. Women assumed this responsibility at Mt. Sinai, for according to tradition, they were the first to accept the Torah. The spirit of the Jewish people is the Torah and women must bring this spirit to the Jewish body. Rabbi Edward Sandrow, of Cedarhurst, Vice-President of the Rabbinical Assembly and visiting professor of homiletics at the Seminary, was the guest speaker.

Miss Nancy Shander, a pupil of our Hebrew School read her prize-winning essay, "What Torah Means to Me." An Eternal Light script titled "Mrs. Steinberg's Partner in Heaven" was presented under the direction of Mrs. William Sauler. Included in the cast were: Molly Markowe (narrator), Belle Brunner, Sylvia Horowitz, Mary Kahn, Marge Lovett, Irene Schiff, Minna Schwartz and Sadie Soloway.

The Golden Link

Orchids to the Golden Age Club for its wonderful cooperation with Sisterhood in all of Sisterhood's projects. We are especially grateful to Mrs. Pauline Goldman, a member of Sisterhood's executive board and an officer of the Golden Age Club, who has been instrumental in bringing these two clubs closer together.

Happy Passover to all!

Advance Dates

Monday, May 4: Board meeting.

Wednesday, May 13: Sisterhood commemorates Israel Independence Day. Mrs. Isador Lowenfeld will be honored as "Mother of the Year."

Monday, May 25: "Redhead" Theatre Party.

Wednesday, May 27: U.J.A. Luncheon in honor of Mrs. Rose Horowitz.

A Junior Congregation Alumnus Reminisces

By DR. DONALD GRIBETZ

AS A representative of the Junior Congregation, I should like to express a few thoughts along two general themes. It has been said that "remembrance is a gentle goddess, recalling joys of long ago." I would first like to spend some moments with my fellow alumni and with you, the congregation, in pleasant reminiscence recalling the individuals with whom we had contact and some of the experiences we had as youngsters in the Junior Congregation. Secondly, perhaps it would be fitting to reflect concerning the influence that these personalities, these experiences, and the Junior Congregation as a whole, had on us as we developed from childhood to adult life.

Of the many joyous and significant experiences connected with our years in the Junior Congregation several stand out. I can recall the days when the Congregation room consisted of individual movable chairs. I remember how as children we watched the refurbishing with the present beautiful ark, *bimah* and the comfortable benches. I remember observing the workers as they put into place in the rear dividing wall, the individual stones representing the 12 tribes. As a youngster, this transformation was an experience filled with pleasurable awe; as an adult one cannot help but have a deep respect for the leaders of the congregation and the teachers who had the vision to beautify the building in which we prayed.

The various tasks which we took on in connection with the functioning of the services come back to me. Some of us put the chairs in order; others collected the *siddurim* and Bibles; still others were charged with the folding of *talesim*. These were not chores but rather voluntary duties which undoubtedly left us with a deep respect for religious articles and ritual.

One other significant memory must be mentioned. Most of us left the Junior Congregation with a formal skill—the ability to act as a *chazan*, to *daven musaf* or *shacharith*; the capacity to read the Torah or to recite the Haftorah, the knowledge of how to deliver a sermonette. Hours were spent passing these skills from the older members to the younger,

then from the younger to the still younger. The spirit of cooperation—this desire to share—in addition to the actual achievements themselves, have left their impression upon all of us.

Finally, we would be remiss if we did not recall the teachers who organized and guided our efforts. I can well remember the gentle prodding and pointed stories of Messrs. Hirsh and Edelstein. I have a vivid picture of Mrs. Beder and Mr. Halevi as they kept "an ever watchful eye on us." Later, I remember with admiration the coming of Rabbi Lewittes and Mr. Shpall. Overlooking all was our beloved Rabbi Levinthal, who at least once during each Sabbath stepped into the congregation to leave an important thought, to give an encouraging word.

What have these experiences meant to us? What influence did these personalities exert over us?

As children, attendance at a Junior Congregation, and especially at this one, was an important adjunct to our formal Hebrew training. In addition, it was the beginning of an easy familiarity with Jewish ritual and tradition.

As teen-agers and college students, it provided us with an identification with our people and heritage. This helped fortify us when we were first thrust into an atmosphere frequently hostile to religious observance. Our experiences in the Junior Congregation further served

as a cultural tie to the Bible, to Jewish history, to the Hebrew language and literature and this was the more important as we became engrossed in our secular studies.

As adults, our memories afforded us an understanding of our responsibilities to our synagogues and to Jewish life in our communities. We are proud that many of us are now the leaders, the *balabatim* in our own communities.

Finally and most important is the effect this wonderful experience must have had on us as parents in relation to our children. We were most fortunate in having had this training; we are now in the unique position of being able to readily pass this on to our children. Because of our childhood experiences, we have the great privilege of aiding in the perpetuation of Jewish life and tradition.

In conclusion on this Alumni Sabbath, it is not sufficient for us to reminisce, nor to merely thank our predecessors for their foresight. It is more appropriate to pledge ourselves to emulate their example and to provide similar training and opportunity to our children.

It is written in Proverbs: "Train a child in the way he should go, and when he is old he will not depart from it."

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Theodore Friedman of 365 New York Avenue on the Bar Mitzvah of their son, Martin Allen, at the Center this Sabbath, April 11th.

YOUTH ACTIVITIES

THE climax of the youth activities season was reached last month with the United Synagogue Youth week-end *kinus* on March 20-22 and the Purim Carnival and Dance on March 28. Both events saw hundreds of children and teen-agers attend both events, spending many happy hours at the Center in the company of their friends.

Two projects are in preparation to round out the formal part of the season: a Third Seder and a Spring Dance. Committees are already at work on these events, and indications are that they will be at least as successful as they have been in the past.

Formal club meetings will continue

through the end of this month. During May and June the Senior Lounge will be open on Saturdays after sundown.

Current members of our youth clubs will re-register this month.

Registration in May for Center Members

During May, the Department of Youth Activities will receive applications from children of Center members who wish to join for the new season beginning next September. We conduct a large club program for persons from 9 through 21, and priority is always extended to the families of Center members.

Remember Thy Creator

(Continued from page 7)

From the standpoint of this Biblical epic, it would be unrealistic and even foolhardy to think that the reopening and the establishment of synagogues and churches in Soviet Russia and the permission to practice religion freely there would turn the tide and bring peace to the world. Russia today is altogether possessed by human arrogance and the delusion of human independence. Labor, which was supposed to be a sign of our limitations and finiteness, has been raised by them to the doctrine of human self-sufficiency. In their monolithic community, in which all human ingenuity is joined together in a tremendous collective enterprise, they savor fully the ironic words God used for the Tower of Babel, "Nothing that they may design to do will be out of their reach."

We are thankful for the skill and daring of our scientists and engineers who have checked the Soviet's demonic urge for conquest through the show of

our own power. But that is a hope only for the moment, a postponement during which we can take a breath of relief. Ultimately, our hope can come only from the story of Abraham. Out of generations of human perversity and pagan arrogance Abraham arose, recognizing the creaturehood of man. At first he was a lonely figure, but his voice and the voice of his descendants came to be heard throughout the land. This is our hope for the future. From the midst of arrogance and materialism, there must inevitably come, whether it be through a natural cataclysm or through the slow awakening of the human heart, a recognition of what we are and whence we come, and what sustains our being.

May it be Thy will, Oh Heavenly Father, that on this Rosh Hashonah day the lessons of Creation will penetrate deep into our hearts and minds and that in time all mankind will walk with Thee in the spirit of our father Abraham.

The Weizmann Archives (Continued from page 4)

a great deal of collaboration and probably several years of work. I cannot think of anyone other than yourself to whom I would entrust this work with the feeling that it will be done with responsibility and fidelity . . . Let this be your authority to begin gathering the material."

Today the Archives comprise several thousand items collected by Dr. Weizmann in his lifetime and the posthumous material accumulated after his passing, a total of some 10,000 letters written and dictated by Dr. Weizmann himself, diary extracts, memoranda, copies of speeches, various historic documents, sound recordings, films, pictures and photographs.

From the outset, our guiding thought was that the Archives must be transposed from a record of personal activities and achievements into an historical record, a spiritual testament and a personal monument.

It had always been Dr. Weizmann's intention that the Archives should become the national possession of the Jewish people, a heritage of the historical aspects of the political struggle. It was to be his bequest to the Jewish State. In conveying their ownership to Yad Chaim Weizmann, to which they now

belong, Mrs. Weizmann has given effect to her husband's last wish.

Annual U.J.A. Dinner

Hon. Abraham D. Beame, chairman of the Brooklyn Jewish Center Division of the United Jewish Appeal of Greater New York, has just announced completion of plans for the Center's annual dinner on Tuesday evening, May 12th at 6 P.M. Hon. Stanley Steingut, a member of our Governing Board, is this year's guest of honor. Please reserve the date.

Congratulations

Heartiest congratulations are extended to:

Mrs. Rose Bromberg of 302 Sterling Street on the birth of a son, Michael Allen, to her children Mr. and Mrs. Harold W. Sider on March 18.

Mr. and Mrs. Akiba Margolin of 34 Plaza Street on the birth of a daughter to their grandchildren, Mr. and Mrs. Sandor Bruckman of Baltimore, Md., on March 24.

Mr. and Mrs. George Reich of 83-57 118th Street, Kew Gardens, on the birth of a son, Arthur, on February 14. Congratulations are also extended to the grandparents, Mr. and Mrs. Morris Reich.

Junior League

THE Junior League was well represented at the recently concluded National Convention of the Young People's League. Comprehensive reports have already been given at the group's meetings.

The attention now turns to the forthcoming major social function sponsored by the Junior League, the Annual Matzoh Ball, which will take place on Saturday evening, April 25, at the Center. Admission is \$1.00 for members of the group and \$1.50 for non-members. The age range is 18-25.

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PASSOVER SEDORIM

will be held at

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Wednesday and Thursday Evenings
April 22nd and 23rd

The Sedorim will be conducted by
RABBI ISRAEL H. LEVINthal
RABBI BENJAMIN KREITMAN
and
CANTOR WILLIAM SAULER

Reservations: Members, their children, sons-in-law, daughters-in-law and grandchildren *only*—Adults: \$10.50 per person each Seder; Children under 13 years: \$8.50.

Immediate relatives in family other than above—\$12.50 per person each Seder.

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GWEN VERDON

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